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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

LUTHER BURNING THE PAPAL BULL.

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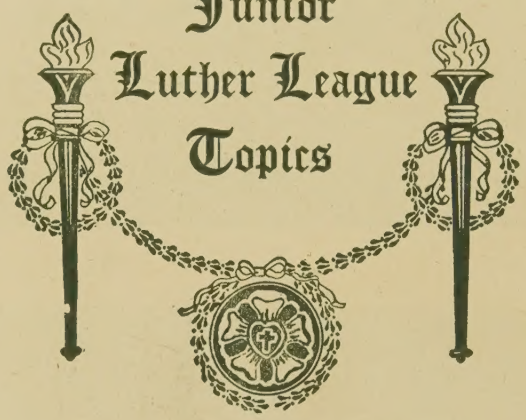

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The above is a reproduction of the first page of the new Junior Luther League Topics authorized by the Luther League of America at its convention at Canton last October. These Lesson Topics will be ready before September first. Orders should be sent at once.

Of the Church—By the Church—For the Church

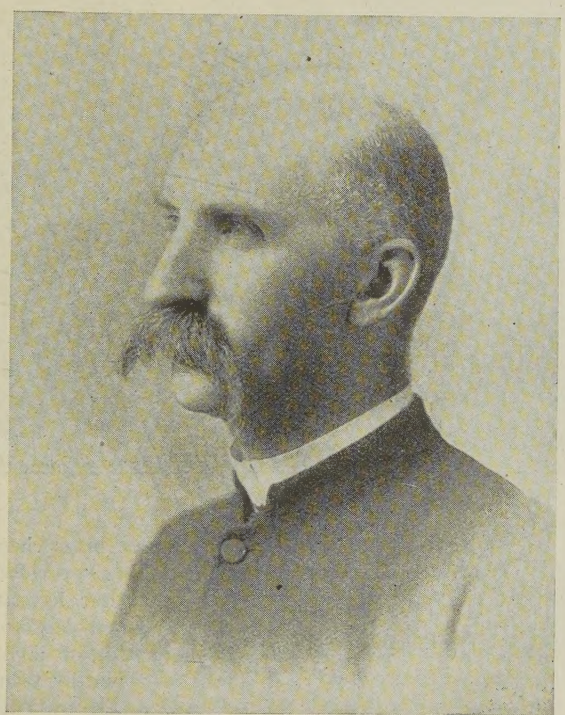
Luther League Review

Rev. William Ashmead Schaeffer, D.D.

Born March 14, 1846; Died July 27, 1907

BY E. AUGUSTUS MILLER

THE death of Rev. William Ashmead Schaeffer, D.D., which occurred on July 27, after an illness of more than ten months, removed from the Church one of its most prominent leaders and supporters. His father, grandfather and great-grandfather were all prominent divines in the Lutheran Church, and he maintained the traditions and prominence of his ancestry. With a personality that was striking, a figure that was commanding, and a nobility both of carriage and appearance, and with all the advantages of birth and education that were his, it is not surprising that he impressed himself with force upon the life of the Church which he loved, and in whose behalf he labored so tirelessly and effectually.



Successful pastorates in Easton, Chicago, and Philadelphia, in the earlier years of his ministry, were succeeded by larger and more general positions and offices in the Church which engaged all his time and attention. As President of the Publication Board of the General Council, Corresponding Secretary of the Foreign Mission Board, Superintendent of Missions of the Ministerium of Pennsylvania, and as a member of various other boards and general committees of the Church, he has done more for her than can be easily measured or understood.

Particularly, however, was he interested in the mission work in and about the city of Philadelphia. While Superintendent of Missions for the old Mother Synod, he gave of his time, energy, ability, and often of his individual means for the upbuilding of the Church. The *Lutheran* says: "Indeed, it is doubtful whether the Synod, as a whole, ever realized to what extent he had become the inspiration and mainstay of its mission work in this locality."

His liberality to the Church and her institutions is well known. Many of the missions of the Church have been helped by him

over financial difficulties: The Church Extension Society, during his life, received liberal gifts from him, which, by his will, will be largely increased. The Ashmead-Schaeffer Memorial Church, presented by him to the Lutheran Theological Seminary, at Philadelphia, and built upon the grounds at Mt. Airy, serve not only as a memorial to his parents, but also as a monument to his liberality. By his will, nearly the whole of his estate will eventually revert to the Church and her various institutions. By his works and deeds has he left upon the life of the Church the impress of his love and devotion. Sadly, indeed, will he be missed in her counsels, and the loss of his labors in the development of the Church will be sorely felt. Being dead he yet speaketh. His message is this, Work, work for the growth of our glorious Church, and that the name of her Great Head may be known and revered among the nations!

THE SCHAEFFER-ASHMEAD MEMORIAL, CHURCH, MT. AIRY, PHILADELPHIA, PA.

The Mount Airy Church

The Schaeffer-Ashmead Memorial Church, of which we present a view, claims special recognition. It consists of a church 50 by 90 feet and a chapel in the rear, 36 by 50 feet, built of Chestnut Hill stone, trimmed with limestone, and with a tower of 75 feet. The interior is finished in chestnut, with two large stained glass windows, with Scriptural scenes, and eight smaller windows with pictures of apostles and angels. The pulpit, lectern, altar rail and cross are brass. The altar, reredos, organ, hymn board and pews correspond with the rest of the woodwork.

A chaste and rich communion service and paramentary, of exquisite design and elaborate workmanship, which is of itself a gift whose cost cannot be readily estimated, are in keeping with the rest of the building. The church is lighted by both electricity and gas, for which handsome brass chandeliers, candelabra and brackets are provided. The chapel is furnished with altar, lectern and lecture stand, and a two-manual Mason & Hamlin organ.

This monument of love speaks for itself. It stands as a worthy tribute to the memory of a beloved mother, whose maiden name was Ashmead, and a father, whose name is indelibly written in the annals of the Seminary as one of its beloved and honored professors, the Rev. Charles William Schaeffer, D.D., LL.D. The gift is a costly one, approximating $40,000, and is among the few of its kind in the history of the Lutheran Church in this country. This handsome gift needs a companion in the shape of a library building.

Luther League of Pennsylvania

Fourteenth Convention at Allentown, September 24, 25, 1907

THE fourteenth annual convention of the Luther League of Pennsylvania convened in St. Michael's Church, Allentown, Rev. A. T. W. Steinhauser, pastor, at 2:30 o'clock, Tuesday afternoon, September 24.

The devotional service was conducted by Rev. J. H. Sandt, pastor of Trinity Lutheran Church, Lebanon. The hymn, "Soldiers of Christ Arise," was sung, after which the 98th Psalm was read responsively by the convention.

Rev. A. T. W. Steinhauser, pastor loci, welcomed the delegates and visitors to St. Michael's Church and to the beautiful city of Allentown. In his address he referred to the sacred soil around the convention city, calling to mind the Bible names of Egypt, Emmaus, Lebanon and St. Michael. This address was responded to by William Nissley McNair, Esq., president of the Luther League of Pennsylvania.

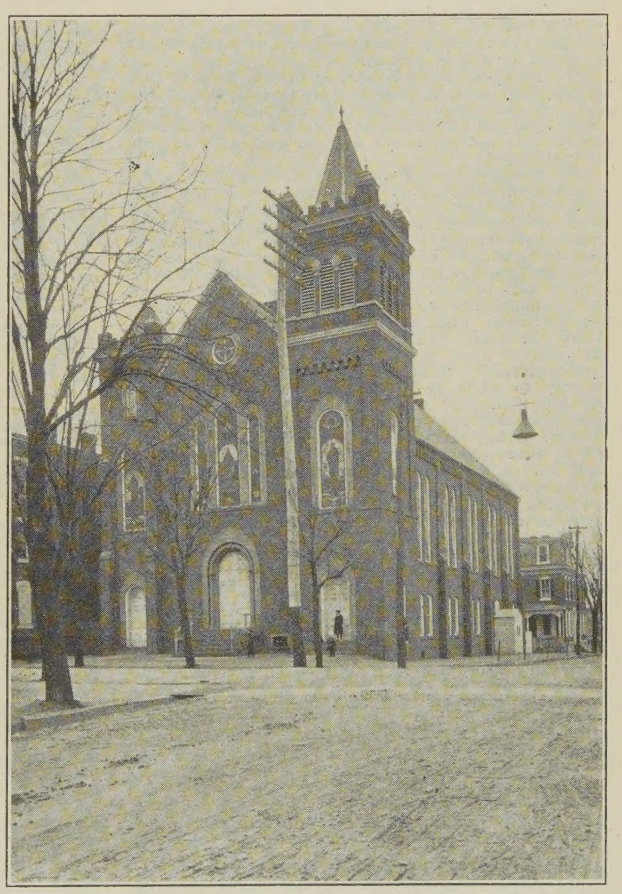
The minutes of the last convention at Kittanning, Pa., were read by Miss Anna M. Landis, secretary *pro tem.*, in the absence of the secretary, Mrs. C. H. Wilson, of Pittsburgh.

The statistical secretary, Rev. George Seiger, of Lancaster, presented his report and a motion was made and carried that it be received and taken up for discussion. His report showed that there were 212 Senior Leagues and 56 Junior Leagues in the State, with a combined membership of 16,784 Leaguers. This, however, was not a complete report as indicated by the statistical secretary, as last year's report shows an enrollment of 22,325 Leaguers.

A motion was made that the 1st of May be fixed as the date for closing the statistical year. This motion was discussed at length by different members of the convention. A motion was made, and seconded, that the recommendation of the statistical secretary be adopted. The same follows:

1. That the corresponding secretary be authorized to call the attention of the various Centrals to the incomplete returns as printed in the report of the Statistician for the years 1906 and 1907, and place in the hands of the respective presidents for distribution at the first regular convention, one copy for each League, with the request that this matter be made a subject for discussion and correction.

2. That this convention fix a definite date when the statistical year shall be brought to a close, the same to be a guide for the statisticians of the various Centrals in the preparation of their annual reports.



ST. MICHAEL'S CHURCH, ALLENTOWN.
(Where convention was held.)

3. That each Central in preparing its statistical report be urged to conform with the blank forms furnished by the National organization, and which are sent out annually by the State Statistician.

The report of the LUTHER LEAGUE REVIEW committee was presented by the chairman, Rev. E. A. Trabert, of Pittsburgh, which showed that 1,095 copies of the convention number

were taken last year by the Luther Leaguers of Pennsylvania. The report of the press committee was read by the chairman, and, on motion, adopted. Miss Ida H. Zinser, corresponding secretary, read her report, which was on motion adopted.

The hymn, "My Faith Looks Up to Thee," was sung, after which the first topic, "Luther League Topics," was presented by Mr. F. W. Bergstresser, of Philadelphia.

"Go ye and preach the Gospel to every creature." This command was given to the Apostles shortly before Jesus was received up into Heaven. Truly this applies as well to-day, as it did when it was given to His disciples. Not only are we to preach to our friends, but to every living creature, and this means at home, as well as abroad.

The preaching and expounding of the word of God is the duty of our pastors, but does it end there? Are we, the laymen, the Luther Leaguers, the young people, supposed to stand by and not lend a helping hand? Are not we, in the sight of God, all preachers of the Gospel?

God has given every one talents, some more, some less, but whether few or many, He expects us to use them for His good. He has provided helps, He has given us the Bible, He has given us great preachers and expounders of His word, and He expects us to use them, and as His teachings become plain to us, He expects us to help to make them plain to others.

With this in view the Luther League Topics were issued, and which we will consider under the following divisions: First, the need. Second, the object. Third, the kind. Fourth, the benefit. Fifth, the general use.

"The Need."—When our fathers first came to this country to settle (a free country where they might worship their God without fear or restraint), little thought was given to interesting the young people; that is, giving them a special work in the Church. They were expected to attend services whenever held but as to taking an active part, that was out of the question.

Pastors were few, the churches were far apart, and services were long; it did not occur what a source of strength was lying dormant in the overlooking of the young people. But as our country grew, the cities becoming larger and more thickly populated, the necessity of looking after the young people was recognized, and Sunday-schools were organized. Here the little ones were brought and instructed in the Bible, here they were taught the Ten Commandments, the Creed, the Lord's Prayer, here they committed to memory many verses from the Bible, which have proved a tower of strength to them in after years. Here they were expected to attend until confirmed, when they, in their turn, were to prepare themselves to teach others. The result of this work was so beneficial and satisfactory, that to-day the Sunday-schools number in the thousands and the membership in the millions.

As time went on, what to do with our young people after confirmation and keep them interested in the Church, was a problem hard to solve. All could not be teachers, all would not; difference of opinion arose, but finally the different denominations began to form Young People's Associations with the idea of creating sociability among its young people. Thus young people's societies were organized in nearly all the Lutheran Churches in the country, finally culminating in the organization of the Luther League, with the motto "Of the Church, By the Church, For the Church." The idea of the projectors of this movement was to create greater Christian activity among the young people, and make them loyal to our Church. They felt that while the social feature was good, what was needed was something along an educational line, something that would give our young people an opportunity to learn more about their Church and its doctrines, and enable them to see more clearly into the teachings of the Bible.

How to meet this want and direct the thought and activities of the young people along these lines was a difficult task to undertake. If left to themselves, without any help, the religious end would probably suffer. What was to be done? How were we to take care of this want?

After careful thought and prayer, it was finally decided that the best way to fill the need was to provide proper themes for the education and study of our young people.

Thus those at the head of the different young people's movements issued topic books for the use of societies. The Luther League of America issuing the Luther League Topics.

"The Object."—Every undertaking of any value, no matter how small, has a goal or objective point which it is aiming to reach. As a rule, we aim to help others, and create in them a desire for something higher or better.

We find that the tendency of everything to-day is for betterment. As the country advances in years, the desire for something better, something higher and nobler increases, and in the endeavor to satisfy these demands educational institutions are providing higher studies, hospitals and charitable organizations are being improved from year to year, literature is being elevated, new discoveries are being made in every line of activity, and new inventions are appearing every day. So, many things that appeared wonderful at the time of their invention seem crude to us to-day.

Thus the object of issuing the Luther League Topics was to give help along this line, that they should be the means of helping to educate our young people along certain lines, make our understanding of the Bible more clear, and open the way for us to help others.

"The Kind."—One of the greatest difficulties to overcome was the selection and kind of topics to give our young people.

Much difference of opinion existed on this question, and to-day from views expressed we judge that much difference still exists.

Our Church has been noted for its intellectual training, much more has been required from her followers than from many other denominations. Thus its ministers are well equipped to take hold of their work; it also requires those who intend to unite with it to attend a course of catechetical instructions.

It is therefore but natural that, with this kind of training, something above the ordinary should be given us in the way of topics.

It is well known that, left to ourselves, many would choose the easiest way to do a thing, regardless of results, forgetting that greater ends are attained by a little exertion on our part.

The old saying that there is no golden road to learning is certainly true, and if we want to gain a greater knowledge of the Bible, of our Church and its doctrines, we must make up our minds to work for it.

Recognizing the fact that a large majority of our young people are employed during the day, and that few have access to such books as would tend to give them a better understanding of the Bible and a greater and more thorough knowledge of our Church, also realizing that many interesting facts relating to our Church are unknown to a vast number of our people, those who have the issuing of the Luther League Topics in charge have presented topics covering the following subjects: Biblical, Doctrinal, Historical, Missionary and Practical.

We can readily see what an opportunity is given those who conscientiously wish to learn. We know that many of these are considered and explained by the pastors, under catechetical instruction, but it is a good idea to have these subjects studied and discussed and the different views expressed; thus sometimes errors or misunderstandings can be corrected.

"The Benefits."—Every good work that is undertaken, every literary work that is written, every work of art that is produced, tending to elevate the mind, is beneficial to all; it gives tone to our daily lives, it has a refining influence over our nature and actions, it cultivates a desire for better things. So we think that our Luther League Topics, when properly studied, have a two-fold beneficial result. First, we find them beneficial to our Church.

We believe that a large number of young people and others who unite with the Church do not understand the doctrines of the Church, do not fully comprehend its teachings, do not realize the responsibility that they have assumed, and as opportunity or circumstances afford, change their allegiance and join

churches of other denominations without the least thought of what they are doing.

We feel that a proper study of our Topics will lessen this; it will make them more loyal to our Church, it will give them facts about our Church that they did not know existed. They will get to understand the doctrines of our Church, our teachings, our beliefs, and more fully see the wrong of changing from one denomination to another without seriously considering the step.

These Topics bring to us much of the early history of our Church, much that many of us never heard or knew before. We study and read what our pioneer missionaries did, what sufferings and hardships they endured to preach the Gospel. We read about our Foreign Missionaries of the present day, about their field and work. We read about our Home Missionaries, about the mission work among the Indians and negroes. We read about the many charitable and other institutions connected with our Church and the good work they are doing.

We feel that all this has a tendency to enthuse us to make us love our Church more and creates a desire on our part to do more for our dear Lord, and therefore is beneficial to our Church.

So we find our Luther League Topics presenting subjects that many of us would never have heard or known of. We find that they broaden our ideas of church work, help to prepare us to take our places as teachers in the Sunday-school, and as deacons and officers in the Church and fill other responsible positions in the religious world.

"The General Use."—In closing let me enter a plea for the general use of the Luther League Topics. It is sometimes said that our Topics are too hard for our young people to handle, that they cannot be induced to use or study them. Do you not think that it may be from lack of encouragement? Is it not because we are sometimes too willing to agree with them, rather than urge and encourage them? Do we always present the matter to them in the right light?

When we start out to get an education we take up the simplest studies, and as we advance those that are more difficult. Would we stop studying simply because certain studies did not please us, because we thought they were too hard? No, we make up our minds that we are going to master them, and we do it. How much better we feel for not giving up. How much more respect we have for ourselves.

We must make our young people understand that our Luther Leagues are not gotten up for sociability only, but that we come together to study the Word of God as well. It should be understood that we cannot neglect the one for the other. We want our young people to have pleasant times, but we also want them to help in God's vineyard.

Again we must make them understand that we present the teachings of our dear Lord in its simpler form in the primary departments of our Sunday-schools, and as they grow older in a more complete form in the main school. When they join our Luther Leagues they should then be willing to take up more difficult subjects and give a little more time to the study of them.

It should be fully understood that those who arrange these Topics do so without any compensation, simply from their love of the Lord and their eagerness to do the Master's work.

They present these Topics to enlighten us, to give us a better understanding of the Word of God and call such of us who are willing to offer our services to Him.

Let us Luther Leaguers who are present to-day, on our return to our individual Leagues, urge the adoption and use of the Luther League Topics, and if we are disposed to criticise, let us do it in a friendly way, and as Longfellow expresses it:

> Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait.

The calling of the roll resulted in important sentiments being expressed by the delegates as to the Luther League Topics and other questions. The president then appointed the following committees: Nominating Committee—Rev. J. A. Frischkorn, F. W. Bergstresser, Claudius Gruber, Rev. Apple, Rev. H. Dysinger, D.D.; Rev. J. H. Sandt, and Rev. Weixell; Auditing Committee—George Perl, E. J. Kurtz, George Reese; Resolution Committee—Rev. E. A. Trabert, A. P. Body, F. W. Richter, Dr. Mentzer, D. S. Miller, George Romig, Miss Zoe Hirt, and Miss Schaefer.

Second Session

The devotional services on Tuesday evening were conducted by Rev. E. A. Trabert, of Pittsburgh. The hymn, "All Hail the Power of Jesus' Name," was sung, and was followed by an address, "The Christian College," by Mr. A. T. Michler, of Easton, president of the Allentown District League, and now a student at Mt. Airy Theological Seminary, Philadelphia.

In approaching the question of the Christian College and its influence among us to-day, a brief consideration of the present age seems almost imperative. Without question, all of us feel that things are not as they ought to be, hence our presence here in convention assembled, to give, to learn, to receive, and to inspire, upon our return, those at home with renewed energy in the Master's work.

This is an era of great commercial prosperity. With this prosperity we find its consequent evils. It is a period when the selfishness of men cannot be satisfied. The more they obtain, the more they want. And further, the ways and means of obtaining it are not too scrupulously considered.

How often do we see practical illustrations of this? Our daily newspapers are full of it. The evils and problems are *here* and we as a body of young Lutherans *dare* not and *must* not shut our eyes to these facts, but must manfully face them.

On the other hand, the demand is growing *everywhere* for men, for honest men, for *Christian* men.

Without question education is one of the most important factors in American life to-day. Its influence among us has largely contributed to the rapid advance our country has made.

Education, like the Christian religion, must be adapted to the constant demands of ever-changing ages and unless we follow this idea with a due course of action, we will soon become stagnant and unproductive. One of the most powerful agents in the educational world to-day is the college, and by this, I mean, one which has true college methods and aims. It is not a school college nor a university college, in the former of which school methods and discipline prevails, giving mediocre results, and in the latter of which, the university spirit predominates, giving fair results, but a *true college*, where the subjects taught are broad and liberal, with Christian professors who are manly, intellectually strong and influential and where the freedom is not one of license, but of *liberty* born of the free spirit and teaching of Jesus Christ.

In our Christian denominational college we can pursue a liberal, broad and comprehensive training and stand somewhere. Denominationalism need not and must not be thrust down the throats of non-Christian students and those of other faiths; but experience has proven that Christian truth is best and most purely conserved in our denominational colleges and is best dispensed by them.

As to the proper equipment of the Christian college, we need say little. As long as her faculty stands for ripe scholarship, intellectual strength and personal influence upon character; as long as her social advantages are good and wholesome, giving plenty of opportunity for the new men to become acquainted with one another and the old men to derive that social culture so desirable; as long as she is true to her traditions and continues a forward policy of increased efficiency; as long as her athletics are maintained in a spirit of victory *always*, but only by fair

and honorable means; as long as she is true and adheres to her Christian faith and practice, so long will she accomplish her work grandly, nobly.

The Christian college is an important factor, because of its vital relation to the *home*.

To the young woman it appeals with its uplifting, broadening and strengthening influence. Whoever hears and answers this appeal is not only helped individually, but through the individual, the family. It is the home which sends son or daughter to college, which is considered greater in the eyes of their neighbors for so doing than the one that does not. By such a relationship *that* home becomes more vitally interested in Christian education and its possibilities than ever before, and will show its interest in that particular college by such gifts, for its further development, as it is able to render.

To the young man the Christian college comes with the exhortation to partake of the vast fountains of knowledge. It bids him look up for something higher. It urges him to take it, to assimilate it, to make it his own, and then go and by hard study and thought and a consecrated life, give to the world *his* contribution for succeeding ages to enjoy.

To the *Church* the Christian college is closely related.

The Church is the great and only institution founded by other than human means. Jesus Christ himself ordered its founding for a definite purpose. He saw *its* need among men and the power it was to be among the nations; hence he said: "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world." The great work to do was *to teach*, hence from the earliest times the Church and all profitable secular learning went hand in hand. The Christian college, therefore, was born of the Church and as such occupies a vital relationship to her, hence the complete justification of the Christian denominational college.

The Christian college also stimulates loyalty. *Every* college emphasizes loyalty, loyalty to class, to athletics to societies, to the institution and to *all* her interests. Church loyalty is one of the important needs of to-day, especially among our young men where force of circumstances compels removal from place to place. The Church of Christ needs *loyal* members and loyalty once once learned during the formative years while in college is not easily effaced. How much more firm, then, should the loyalty of the students of the *Christian college* be, both to the institution and to the great Christian principles which she represents! Loyal college men means loyal Luther Leaguers; loyal college men means loyal Church men.

Much has been said and done for the college. Too much cannot be said and done in behalf of the *Christian* college. Her work is distinctive and highly important. We as a body of young Lutherans cannot say nor do too much in behalf of our institutions of learning. They need the support and undivided loyalty, not only of the clergy and our elders, but of us, young women and young men. Our institutions *stand* for something and are now doing a great work, but the work will be made more efficient, in proportion to the increased loyalty of our young people. Many of our young men, contemplating a college course, ought and should attend our Lutheran institutions. But if impossible because of not securing the desired course we can and ought to have your loyalty as a faithful member of the Church and all her institutions.

Rev. Charles L. Fry spoke briefly on the wonderful work which the young are accomplishing for their Church, and cited an incident which transpired at the recent meeting of the General Council at Buffalo, when due appreciation of the League work was recognized. The Luther League Rally Hymn, so dear to all true Leaguers, was sung, with great fervor. The second address of the evening was given by Rev. W. H. Fehr, of Pittsburgh. His subject was "The Universal Priesthood of Believers."

Under the Mosaic covenant the priesthood was vested in the household of Aaron of the tribe of Levi. Nearness to God was its distinctive privilege and offering the sacrifices was its chief function. God's declaration was: "I will be sanctified in them that come nigh Me. The stranger which is not of the seed of Aaron shall not come near to offer incense." This was indicated by the very arrangement of the sanctuary. The court of the priests surrounded and led directly into the Holy Place, while the courts of Israel and of the women and of the Gentiles were farther removed. Under the Gospel dispensation, the barriers of the law being removed for all believers and the way opened into God's favor and Fatherhood, the priesthood now includes not merely one household of one tribe, but the whole household of faith—all confessors of Christ from among all the tribes of men—wherefore we term it "The Universal Priesthood of Believers." "Made nigh by the blood of Christ, we believers are a communion of priests, or, according to the apostle, "a holy priesthood to offer up spiritual sacrifices aceptable to God by Jesus Christ." The Aaronic priests were people of a holy calling. They were called out from the rest of men to minister unto the Lord and were solemnly admonished against defiling themselves, as by contact with anything to which attached the idea of uncleanness. In token of their separation and sanctification, they were washed with water and clad in white garments and with a whole burnt offering consecrated. Christians are spiritual priests. In baptism they are "sanctified and cleansed with the washing of water by the Word;" wherefore they are to "keep themselves unspotted from the world," being called out to live for Christ, as implied in the word "Ecclesia" (the Church), *the called out*. The Levitical sacrifices were of three kinds—propitiatory, dedicatory and eucharistic. Christ, our High Priest, offered a propitiation for the sins of all men when He gave His life on the cross. There needs to be made, therefore, no more propitiatory sacrifice. But the sacrifices of self-consecration and of praise remain. St. Paul entreats us as spiritual priests: "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This is the offering of self-consecration. "Let us offer to Him the sacrifices of praise continually, that is the fruit of our lips, giving thanks to His name." This suggests our duty to render the offerings of prayer and common worship, or eucharistic sacrifices. As the savor of burnt offering and incense arose each morning and evening from the altar where the Jewish priests officiated, so at each rising day and setting sun should the sweet smell of spiritual sacrifices arise in Christian hearts and homes. Thus are we reminded of the matin hymn:

"Shake off dull sloth and joyful rise
To pay thy morning sacrifice,
Lord, I my vows to Thee renew,
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill,
That all my powers with all my might
In Thy sole glory may unite.

Our priestly duty is suggested again at vespers in these lines:

"Now from the altar of our hearts
Let incense flames arise;
Assist us, Lord, to offer up
Our evening sacrifice."

The prayer of the closet and family worship are not to be neglected by those who constitute the priesthood of believers.

It is not surprising that nominal Christians, failing altogether in the matter of daily religious devotion, should put forth the common apology that "going to church once in a while is sufficient" and should "forsake the assembling of themselves together." It needs to be remembered that the Lord desires and deserves the sacrifices of praise continually, and that in the fellowship of confessors of the same faith there is a benefit which the solitary worshiper misses. Then, also, the prayers of intercession. Let this priestly privilege and power be not slightly estimated. Long did Monica plead with God for her wayward boy, until, like the Syro-Phœnician mother, she obtained her petition and the Church obtained her Augustine. Think of Luther at Melanchthon's bedside when the latter lay at death's door; it was the

prayer of faith that saved the sick. Knowing that the prayer of the righteous man availeth much, and that if two agree as touching anything that they shall ask, it shall be given them, what may not be wrought with the universal priesthood of believers united in supplication for the conversion of the world, praying the Lord to send more laborers into His harvest, and beseeching Him to give success to every agency, movement and institution which represent the Kingdom of Christ upon earth!

The fruit of our lips do not embrace all our spiritual sacrifices. "To do good and to communicate forget not, for with such sacrifices God is well pleased." The spiritual priest is not a priest who, finding human helplessness and suffering on the Jericho road, passes by on the other side. Sympathy was expected from a Levitical priest. It is no less to be looked for from the follower of Christ. As the physician in Germany is regarded as a priestly person, who shall not practice his profession for lucre's sake, but imitative of Christ, the Great Physician, minister with sympathy to the poor without price, so the Christian, as a priest unto God, should, like Christ, our High Priest, feel touched with the feeling of men's infirmities. The Inner Mission appeal ought to strike a responsive chord in the hearts of Christians. The sacrifices of the Old Testament had to be of the first and best of the fruits and flocks—unblemished offerings. Let it not be supposed that they present acceptable offerings who give the coppery remains of a dollar out of which 99 per cent. has been spent for self-gratification and worldly pleasures. "The silver and the gold is Mine," saith the Lord. Certain denominations style their ministers "priests." Recognizing that the Church is itself the priesthood, we maintain that the ministry is an office of the Church, rather than a special order separating its incumbents from the rest of believers by an *indelible character*. The special duties of the public proclamation of the Word and administration of the Sacraments, are said to be functions delegated to the ministry by the whole priesthood of believers. But may we not intimate that in many instances there is too much delegated to the ministry—duties which may well be done by the laity? More liberty and a larger sphere of participation is open to our lay people than merely to occupy their pews and pay their dues. Every interest of the Kingdom of Christ is to be supported and carried forward by our laity as well as by the ministry. The work of the Lord's vineyard rests on the hands of the whole priesthood of believers. The Home, Inner and Foreign Mission causes are to be remembered by every Christian, and real sacrifices offered therefor. Naturally, also the replenishing of the ranks of the Gospel ministry is a responsibility of the lay portion of the priesthood of believers, not to speak of the need of the better present support of those in the ministry.

Luther says: "This priestly privilege is the greatest good we have in Christ." May all the justified in Christ both rejoice in their privileges and faithfully use their opportunities that "unto Him who loved us and washed us from our sins in His own blood and hath made us kings and *priests* unto God, there may be glory and dominion for ever and ever. Amen."

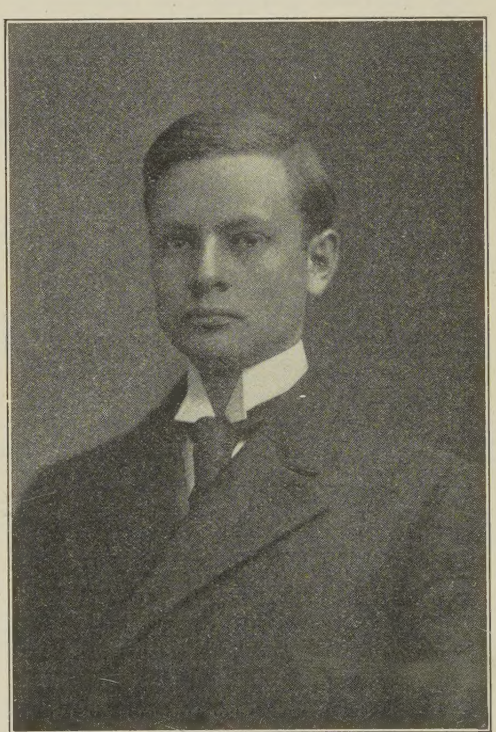
After the offering and anthem by the choir of St. Michael's, the service closed with the vespers, prayer and benediction.

Reception

A most delightful reception was tendered the delegates and visitors by the members of the local church. The reception was held in the League room, and the following program rendered: Vocal solo, Elsie Kepler; reading, "Shaker Romance," by Minnie Keischner; violin solo, Mildred Kemerer; vocal solo, Edna Klaus. At the close of the program refreshments were served and a social hour was throughly enjoyed by all present.

Third Session

The devotional services on Wednesday morning were conducted by Rev. E. F. Kuntz. The hymn, "Holy, Holy, Holy," was sung, and announcement made regarding the afternoon session at Muhlenberg College; also that the various committees meet at 1 o'clock in the afternoon. President McNair spoke about the subscriptions to the LUTHER LEAGUE REVIEW, and requested all who wished to receive copies to apply to the committee: Rev. E. A. Trabert, 207 Auburn street, Pittsburgh, chairman, Mr. Young and Mr. Leopold. The president also



WILLIAM N. McNAIR,
President of the Pennsylvania League.

spoke of the Bible charts prepared by Mr. F. W. Richter, Beaver Falls, and the Junior League Helper, by Anna M. Landis, both of which League helps were on exhibition. The treasurer's report was then read by W. L. Schaefer, of Williamsport. This report was referred to the auditing committee, George Perl, chairman. The topic, "Influence of the League on the Lives of Its Members," was presented by Rev. H. B. Ernest, of Tarentum, Pa.

In his concluding observations the writer of the Book of Ecclesiastes declares: "Of making many books

there is no end." Had the author been writing at the present day and had he occasion to deal with the tendency for organization, he might well have declared in similar strain, of making many organizations there is no end. For organization is one of the great tendencies of the present age. As though the world were but awakening to the great fact that in a union of powers is to be found the great secret of strength, and that by a combination of effort enterprises can be carried to best completion, all spheres of activity and all classes of society are effecting some organization. Capital realizing this fact has formed its trusts and combines. The laborer awakening to the great truth has formed his union. The medical world has its congresses. Science has its societies for research. Art has its institutes. The number of fraternal and social leagues are almost legion, while religion has its denominations, denominations their synods, synods their congregations, and congregations, if wise, are so organized as to most profitably employ the powers and talents of their members. The Church awakening to the great truth that, "The children of this world are in their generation wiser than the children of light," is employing those practical methods which have demonstrated their worth, applying them to various activities and is attaining an efficiency and reaping results commensurate with the zeal employed. We would err, however, if we attempted to create the impression that the Church has awakened to the need of organization within recent years. Ere corporations or combines were dreamed of, the congregation of believers and pastors formed themselves into synods or ministeriums. But it was not until within the last decade that the Church awoke to the importance, yea the necessity of organizing her young people into such a body, where their powers might be employed in church activity, knowledge of the Church be increased and their spiritual growth accelerated. The Luther League stands as the latest development of church organization, we might almost say, a child yet in its swaddling clothes, but with wonderful possibilities in the keeping of future years. The poet referring to the nation in the western lands says:

Westward the course of empire takes its way.
The first four acts already past.
A fifth shall close the drama with the day;
Time's noblest offspring is the last.

And do we err if we apply the characterization of the last line of the poem to the Luther League and say, it, the last offspring of the Church, is the noblest of her many organizations and activities, in that it fills a long felt want, viz., a young people's sphere for activity and growth.

An organization's worth, be it a religious or a secular body, consists not in the name, neither in the cause which gave rise to it. Did it consist in a name then might the Society of Jesus be the grandest organization ever conceived by man? Did it consist in the occasion which called it forth, then would the Beggars' League of the Netherland patriots have added worth. The worth of an organization is found in the good which it accomplishes; in the ennobling and uplifting influences it wields; in its power to make men better men and women better women. All this the Luther League endeavors to accomplish when it declares its purpose to be "To stimulate its members to a clearer consciousness of Christian faith, to encourage them in a cheerful and systematic study of the Bible, to increase their usefulness in the Church, to stimulate its members in public and private devotions, and to acquaint them with the rich history, sound doctrine and usages of the Church; to encourage the young people to take active part in every department of congregational work, and to effect social relations becoming those who are of the same household of faith." Or as the model constitution contained in the Luther League Handbook more concisely puts it, "The improvement of its members socially, intellectually and spiritually." It is in this three-fold respect that we wish for a little while to see what is the worth of the Luther League, or, in the words of the subject, "The Influence of the League on the Lives of Its Members."

I.—Socially.

In an address delivered at the first and fifth conventions of the Luther League of America, the late F. A. Hartranft introduced the object of the League by saying: "A genuine Luther League society is not an organization in the Church for the purpose of furnishing amusement and entertainment or mere social enjoyment," a declaration which was only too pertinent, in that it characterized many of the organizations found within religious bodies at that time as it does to-day. The society which emphasizes the social feature, permitting the spiritual to languish fails of its true purpose and in time becomes a greater hindrance than a help in the Church's and the individual's advancement. Above all and over all other objects for which a society has been formed must be that of stimulating its members to a clearer consciousness of Christian faith, assisting them to grow in the grace and knowledge of our Lord and Saviour Jesus Christ. This is the prime motive. All others must be secondary.

But the social feature is one of no small importance. It is one of the best agencies by which the youth and maiden can be reached and won. The Master knew its power and found delight therein as He sat in the shade-embowered home of Mary and Martha; in the hospitable home of Simon the Tanner; as he tarried at the marriage at Cana or lived in the company of his disciples. The activities and agencies of the world know its power only too well and know how to employ it. One of the most beautiful features of Christian living is that warm heartedness, that genial nature, that spirit of love which goes out to fellow man and makes him an object of one's affection and care.

The Luther League wisely employs this agency. It makes the Church attractive to those whom the attractions of city and town might ensnare. It makes him or her to feel that not only are they welcomed to their company, but that their presence is a source of pleasure and earnestly desired. An active League will present such a contrast between the welcome and the pleasure which the world presents, and that which it presents that even those with no religious inclinations will be won. There is enthusiasm in numbers, but there is enthusiasm plus winning power in the band of young people who, in the League, in the service hour, on the street or wherever occasion may present itself, with the hearty handshake and the welcome smile and word, greet the stranger. Many the instance which could be quoted where the hand outstretched in welcome and the voice expressing its pleasure, has won the young man or woman who strayed into a church or League. And many an instance where the welcome withheld or the pleasure unexpressed turned them away. The young people's societies have, to a great degree, by their social feature, solved the question how to bring the young men and women into the Church, and how to retain them when there. All this and more an earnest, zealous League will perform. And we say, all honor to the League for a social influence which characterizes no other band, and which is, indeed, an achievement, when we are confronted with the cheering fact that never in the history of the Church in America did her young people meet in social and religious union as they do to-day, never did they know one another as well, never did they have the respect of one another as they do to-day, and never have their srvices been unitedly enlisted as they have since the day the Luther League had its birth. The Luther League not only professes fraternity, but it lives it. Realizing that the great work, the heritage of the Church in this western land can best be accomplished by a union of effort, the League strives to bring about those social relations which become those who are of the same household of faith. And her efforts are pregnant with good results. For from the North, the South, the East, the West, brethren assemble in convention and deliberate on themes of common inheritance. Though organized without the intention of obliterating lines and forming new alliances, the Luther League is to be hailed as one of the great agencies for promoting social and fraternal relations between brethren.

II.—Intellectuality.

But what influence does the League exert for the intellectual betterment of its members? When we make this inquiry we are rewarded with magnificent results. We find that the Luther League is indeed an educator. It could not be a child of the Church were not one of its aims the enlightenment of its members to a true knowledge of the Church's history, her doctrine and her unlimited opportunities. With the Church the League realizes that the man, the woman enlightened, educated in the fundamental prin-

ciples of religion, and instructed in the doctrines the Church holds dear, makes the stanchest Christian and the most faithful and loyal member. For it is a fact that admits of no successful contradiction, that the instances of apostacy are seldom found in the life that has been born into, reared, educated and grounded in Lutheran faith and practice, but when there is such apostacy it is found in those who have never been educated in the history and tenets of the Church, or whose knowledge is very superficial, weak moorings from which to drift. If the secret of the Church of Rome's success consists in her organization, one of the great secrets of the success which has followed the Church a Luther rescued, must be said to be found in her education.

The Luther League realizes only too well this great truth and would employ its powers. She therefore directs the mind into educational channels. By her carefully selected topics and her excellently arranged reading course she instructs and awakens a desire for greater knowledge. She holds before them the golden annals of Reformation days. As the lives of the Church's heroes are read the youth is introduced to characters who have assisted in shaping movements and issues which swayed the world. While there comes to the mind the fact that the Church is but the logical reverting of a pious people to the purity and faith of the early Church ere an ignorant and degraded priesthood led them into grievous ways; not the work of man, not the result of schism or sect, but the work of God, who would rescue her from the evils into which she had fallen.

The League enlightens by holding before its members great and tried doctrines declaring the fact that the Church rests not on a sandy foundation of shifting theories, but on the solid rock of Holy Writ. The League would have her young people educated to a reason for their faith, that they might know why they are Lutheran and not of some other persuasion; that they may be able to defend their mother from calumnies and unfair attacks.

And what an influence it has exerted and does exert to-day. The years of the League are comparatively few, yet great results are to be attributed to her efforts. The young people of the Church are no longer ignorant of her history and doctrine. Within the Church there is growing up an intelligent and enlightened young people. To-day there is to be found in every congregation which can boast of an active League, a band of young people who can talk intelligently on the history, doctrine and opportunity of the Church. We see them rising in conventions and discussing subjects of church interest which, at one time, they would have been considered incompetent to discuss. The Luther League, it can truly be said, wields an influence for intellectual development which, to the Church, is a most valuable asset.

III.—Spirituality.

We would look at the spiritual influence the League exerts upon its members, for this is the most important and feature of the work. And again we say, if the League did not wield an influence assisting in spiritual growth, she could not be a child of the Church, which has been characterized by deep spiritual power from her earliest history. Like the Church, the League is not evangelistic, but thoroughly evangelical. It employs no sensational themes or practices, but strives for spiritual growth by appropriating the means of grace, and an exercising of powers and talents in spiritual endeavors. In its excellent system of topics this stands forth as the great purpose to be attained. It takes a practical theme and applies it to daily life. (In the past months there have been studied the lives of Old Testament heroes and the lessons applied to present day conditions.) But most important of all, there is held before the young the doctrinal subject, and in simple and practical exposition there are presented the great truths upon which the Church has stood and has honored for centuries. The League supplements the instructions of the pastor during the years of catechization and strengthens and preserves the faith which has thus been born. The cry is sometimes raised that the League lacks spirituality, that it is marked by formality and strives too much for intellectual attainments. But this is a charge based on the ignorance of those who would see in the noise of shallow waters proof of a greater stream than is to be found in the deep and quiet current.

It would seem the birth of this movement has come to pass in the fullness of time. For this is a period characterized by activities whose tendency is to overthrow old faiths and replace them with new and fantastic theories. The wave of higher criticism is sweeping onward and casting doubt upon the authenticity and the genuineness of the Word. Sensation is abroad. Pulpits are employing sensational themes and churches are adopting sensational measures to win souls. In some quarters religion is being handed out almost as Tetzel would grant an indulgence. There is a tendency to make religion consist in a name. But here comes in the ministry of the League. It has no use for nor sympathy with sensational practices or methods. In some respects she stands alone. a peculiar organization, but her peculiarity consists in her steadfastness and refusing to drift before or with every wind that blows. Doctrinal sermons are being banished from many pulpits to-day and replaced with the literary or sensational discourse, but the League, realizing the necessity of faith being founded upon eternal truth, dwells upon the subjects of Repentance and Faith, of Justification, of Regeneration and Conversion, and by careful explanation strengthens the young against sensational tendencies.

In this day of corruption and rascality, when men are carried away by the great struggle for wealth, religion in their multiplicity of duties is neglected, and the cry goes forth that there is too much superficiality in religion; that religion is being made a pliable matter which can adjust itself to any condition, and that among the most high handed, those who trample under foot the rights of others, are some who stand high in the councils of the Church. They say society is corrupt and the standard of true manhood and true womanhood lowered. In the words of the poet there is heard the prayer:

"God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, suncrowned, who live above the fog
In public duty and in private thinking."

And then they turn to the Church and demand an influence, an attitude which will overcome the wrong. And naturally they turn to an organization which strives for the spiritual and the moral development of the youth of the land and expect an influence which shall ennoble men. And we answer, this organization was not conceived for the purpose of working reform in national affairs. It does, however, take part in the great work of reform by grounding men in Christian principles, giving them a firm faith and an exalted idea of Christian manhood and Christian duty. It strives to develop true manhood and true womanhood. It concedes that a man can be a good Christian and need not be a Lutheran, but it declares he cannot be a good Lutheran and not be a Christian. And likewise it hold that a man can be a good citizen and need not be a Lutheran, but he cannot be a good Lutheran and not be a good citizen. Membership in a young people's society gives the mark of respectability to a man and has a tendency to deter him from doing evil by the knowledge that much is expected of him. The cry to-day is "Back to the old faith and the old truths," but the League, with the old Church, has no old faith to fall back to, it has stood by and declared the old faith at all times, never deserting it for the new. There is but one panacea for the ills of the world, and that is the power of the gospel. There is but one weapon with which to overcome, and that is the sword of eternal truth. This the League employs. Would you ask for further proof of the influence it wields, I point you to the young manhood and the young womanhood in the Church to-day, to the spirit of consecration which characterizes them, the devotion to religious duties, their willingness to labor in the Master's cause.

The success of the League in enlisting the young people in church work is by no means the least important, though we mention it last. E'er the League came into the life of the Church there was no consistent effort at employing the powers of the boy

and girl. But a new era dawned with the birth of the League. To employ the activities of the young was one of its main objects, and it called them to the task. Bravely did they respond. To-day a League is one of the best helpers a pastor can have. It has become a right-hand support. It finds various duties to perform in the home field, but its activities reach still farther. It has enlisted the interest of the young in missionary activity and they assist the cause at home and abroad. Never in the history of the Church did the young people engage in greater activities. Never were their powers more employed. Never did greater or as great results attend the efforts of a Lutheran young people than since the Luther League called them to labor for the Church.

I feel that we may truthfully say that the League has promoted loyalty. I believe the Lutheran young people were never more loyal to their Church than they are to-day. To-day they will sacrifice and give her their best powers because they have learned to love and honor her. And it is a loyalty superinduced by no authority, threat or fear, but a loyalty prompted by a great love and being led to know what the Church has done, what she stands for, what love she holds for her children and how she honors them. There is an army of young people going forward to-day zealous for the Church and the cause of the Master. Loyal to the name Lutheran, loyal to her doctrines and practices, a host of Christian soldiers of whom the Master need not be ashamed. The Church need not fear for its young people as long as the Luther League remains what it has been in the past and as long as it strives for the enlightenment and the ennobling of her young people.

This in small compass is a portion of the influence the Luther League wields in the lives of its members. Doubtless there are many other influences she exerts productive of great and good results. The influence of such an organization is no more to be measured than you can compute the influence of the sun's rays upon the earth. It manifests itself in a thousand and more different ways. We can only gain a general view. This statement of what we regard the influence of the Luther League to be is not an eulogy, nor is it a prejudiced or exaggerated statement. It is what observation, supported by fact, reveal to us day after day. I believe the Luther League to be an agency of great practical good. Its future usefulness lies in the keeping of the Church. Its work has not been completed, it has but been begun. A great field lies before it. May the Church be awake to its power.

Then onward be the war cry,
And onward still so long
As we have self to conquer,
Souls to cheer with song.
Let sound the martial music,
Ring out the bugle call,
To rally for the conflict
Our people one and all!

"Come Thou, Almighty King" was sung, after which Mr. J. A. Ziegenfuss, of Weissport, Pa., read a paper on "The Family Altar," which here follows:

This subject is one of the greatest importance, as it is the means through which the soul communicates with its Creator. The soul is the chiefest part of man; therefore the great importance of this subject is readily seen.

A true Christian knows that family worship is necessary and will strengthen him. The true Christian faith is the living power of it in the soul—the answer of a good conscience toward God respecting what we receive and believe. This is largely summed up in right prayer, which is the conversation of the soul with God, touching what He is to us—and does for us—and proposes and promises to be to them that love Him.

There are many things in this world which we can do without and still be God's true children, but prayer is not one of these things. There is no living Christianity and no good hope of heaven where there is no praying.

In by far the majority of homes is not a Christian virtue—for the family altar is neglected, because of indifference to this most important means or forgotten through carelessness. The worldly and ungodly, through carelessness, miss the highest ideal in life, thinking only and principally of the temporal pleasures in life, all of which is accountable for many of the worldly cares which affect heart, mind and soul.

The inconvenience and condition of families at present is a great difficulty. Many families are too small and others too large. Early rising, different hours of employment—for example, railroading, coal mining, mills and factories, where men, women and children are called out to work at different hours of the day and night.

Many people are too timid to read God's word and to pray, ashamed of the ungodly and the un-Christian—such fear man rather than God. Many are ashamed on account of being ridiculed by others. The Christian who is weak at times and very easily tempted, will be led into error and unbelieving ways. King Solomon counsels his readers not to yield to temptation, when the devil or the ungodly accuse or ridicule you of faith in God—consent thou not, do not agree. Say no and mean what you say. God is faithful, who will not suffer you to be tempted above that you are able to bear. Trust in God, let the world ridicule you, God will protect you.

Many who claim lack of time for prayer and family worship spend it in worldly attractions and pleasures—fine dressing, society, business. Many a man who, rather desires business before worship, leaves home in the morning and returns for dinner and supper and never considers family worship. The father, who is the head of the family, should not only provide for their temporal nourishment, but also their spiritual, because when spiritual nourishment lacks, the physical is of little value in the sight of God.

Many claim inability and lack of education, not capable of offering up prayer and trying to teach God's word in the family. Be not like the Greek and Jew. When Paul was sent to the Corinthians to preach, he preached Christ crucified, not the miracle worker or the perfect man, the heroic character, the spotless example, the law giver. Nothing but the humiliated, suffering, bleeding Jesus, God's lamb, man's atonement. Ask and you shall receive, seek and ye shall find, knock and it shall be opened unto you.

God wills that we should pray and that we should be very diligent in prayer. Nothing can be rightly enjoyed or accomplished without prayer. And it is a blessed privilege that at all times and under all circumstances we can go to God with our wants and troubles and everywhere come to the throne of grace to obtain mercy and grace to help in the time of need.

The greatest men of prayer, like Abraham, Daniel, the Disciples, Stephen and Peter, called on and communicated with God. The Disciples' prayers were the great help to deliver Peter out of prison. Paul, after conversion, was a man of prayer, saying, "Pray without ceasing." Christ is the greatest and most perfect example of all. Therefore, let us not cease, because God gives us many things without prayers and even in those cases we need to thank and praise Him as the giver.

Every family has needs which God alone can supply. God, therefore, has said, "Ask so that ye may receive." Christ not only practised prayer while living among men, thereby showing its great importance, but commanded it as a special duty as followers of His. He taught His disciples a necessary prayer most beautiful, which is dear to every Christian—the Lord's Prayer.

Recall the Reformation Period. The prayer of faith was the strong arm which reached forth unto God and received from thence strength to carry on successfully the great work of the Master. God declares Himself willing to hear our prayers if addressed to Him in the right spirit for right things in the name of the Lord Jesus Christ.

He may not always answer in the exact way and time that we desire, but where true prayer is, there His mercy and grace will be.

All prayer is important, but none is so expressly indispensable as that of the individual in the secrecy of retirement—the addressing of one's own soul to God in all things. No devotion in the sanctuary, the home or the assembly of worshippers can

ever do away with the necessity of one's own personal prayers and approaches to God.

There are also heart secrets and particular sins and sorrows and personal wants and feelings which need to be brought before God in a special manner, in which others cannot properly enter and which they need not know.

Let me here, my dear Christian friends, call your attention to the most urgent point, the highest importance of this subject, for without the home training the above suggestions cannot be carried out. Let the child be taught at its mother's knee in family worship and thus advancing into life it will never turn from its Church. Let the children be taught the lesson imbued with the sentiment that there is but one Father, the Creator, Saviour, Redeemer of all mankind.

Rev. Charles L. Fry arose and expressed his gratitude to the Leagues of Pennsylvania for their encouragement in the work of the summer school at Muhlenberg College, and urged a continuance in this branch of training. Mr. A. Raymond Bard, of Reading, former president of the State League, spoke of the good work which the young are accomplishing, and added his deep appreciation of the paper "Influence of the Leagues on the Lives of Its Members," which had been presented. The convention was honored with the presence of Dr. Manhart, of Susquehanna University, at Selinsgrove, who spoke on the Leaguers awakening to a consciousness of duty, especially to missions. Rev. Dysinger, of Vandergrift, spoke briefly on the paper presented, "The Family Altar." Rev. Fehr, of Pittsburg, also gave a brief talk on the same topic. William C. Stoever, Esq., the President of the Luther League of America, conveyed greetings to the State League. Mr. Stoever told of the illness of Mr. E. F. Eilert, editor of the LUTHER LEAGUE REVIEW, and the faithful friend of all Luther Leaguers. At the conclusion of Mr. Stoever's talk it was suggested that prayers be offered in behalf of Mr. Eilert, that he might be restored to his accustomed health. The president called on Rev. Coover and Dr. C. Elvin Haupt, who responded with earnest prayers for him who was lying on a bed of suffering at his home. Rev. George C. Loos, of Philadelphia, suggested that the address, "Influence of the League on the Lives of Its Members," was of so great importance as to be printed as a tract for distribution among the young. This suggestion met the hearty approval of the president and delegates. Henry G. Deininger, of Philadelphia, chairman of the Extension Committee, rendered his report.

Your Extension Committee begs leave to present the following as its report:

The work this year has been continued along the same lines as pursued last year.

First, by personal solicitation. Second, by correspondence. Third, by distribution of literature.

By far the greatest amount of effort was along the first of these headings—personal effort. This the committee finds to be the most productive of results.

The committee, in order to further the work in the coming year, presents the following resolutions

1. That the Extension Committee be composed of one member from each District League and such additional members as the president may deem necessary.

2. That this convention recommend that each District League form an extension committee to cooperate in the work of extension within the District.

3. That an appropriation of $200 be made to the committee for the coming year.

We would report that the junior work seems to be spreading and gaining in enthusiasm and strength.

That there is a greater tendency of societies of names other than Luther League to change to the title of Luther League. That another District League has been formed in the western part of the State, also one in the northwest called Warren District Swedish League, and that the Cumberland Valley Central continues to exist. An effort is being made to have these District Leagues enter the State organization. That the York County Central has again actively entered the work and is represented at this convention.

Fourth Session

The Wednesday afternoon session was held at Muhlenberg College. The hymn, "Now Thank We All Our God," was sung, and Dr. J. A. W. Haas, president of the College, read the Scripture lesson. After prayer, Dr. Haas

MUHLENBERG COLLEGE.
Where one of the sessions was held.

extended a cordial welcome to the Leaguers. The auditing committee reported that the treasurer's report was correct as rendered.

"Junior League Work" was the subject for the illustrated talk by Mrs. Charles L. Fry, Philadelphia. She gave a practical demonstration of the work by converting, for the time being, the entire convention into a Junior League. An outline of her address here follows:

Suppose we reverse the usual order of handling a subject, which is to take the abstract first and the concrete last. It will get you into the spirit of Junior work more quickly if we begin by turning this whole assembly into a Junior League for a few minutes, and let you see how easy it is to interest even older people, and therefore Juniors twice as easily. Suppose

I give you an object lesson by calling some one to the blackboard, and while she stands facing you with her back to the blackboard, I will write a familiar Scripture name, which she will find out by asking questions of you. In your answering the questions please be careful not to make a reply from which she could instantly tell the name on the board. For the penalty of giving the clue is that the giver of the clue takes the place of the one at the board. For instance, if the name were Noah, do not mention the ark; or if Haman, do not mention the gallows. Let me preface this exercise by one word of explanation, that there is no more effectual or pleasant way to teach the facts of the Bible to Juniors than by enjoyable games which are both dignified and instructive. I shall have more to say about these games when this first exercise is over, but you see the point of the address from the outstart, namely, to give you a practical illustration of simple and easy methods of Junior work; then after you have caught the spirit of it, we will pause and take a look at the underlying principles. If you have no blackboard, use a large sheet of white paper and crayon, and have a board made.

Draw map of Palestine. Mt. Carmel, opposite Sea of Galilee. Show penny maps.

Card game of Questions and Answers.

Now, a word as to the use of biography. Next to the Bible, there is nothing that will so instill lofty ideals of noble Christian living as the narrative showing how the precepts of the Bible find their embodiment in the life and work of real men and women. The spontaneous impression is, if they could, we can. Boys and girls in the adolescent period from about 11 to 15 are particularly responsive to lively biographical sketches. How they admire the great things done by living men and women! How their blood tingles and their pulses quicken at the story of heroic deeds in the face of mighty opposition. Whoever heard of a Junior who didn't enjoy a story? And if it's from real life: Hans Egede, of Greenland; Franke, with his big orphanage, Passavant, and $5, with which he started the Milwaukee Hospital. Gustavus Adolphus, the deliverer of Protestantism, Pastor Bodelschwing and his wonderful institutions of mercy. I believe your subject for the last Luther League meeting was Spener. These lives can be read in the Luther League reading courses, and every Sunday School library should have these sets, and be accessible to the Junior leaders. At least once a month a biographical sketch. And once a month not less than ten minutes devoted to some phase of Home or Foreign Mission or Church Experience work. Perhaps every other month a little social for the Juniors, with light refreshments. Twice a year have the mothers invited to a Junior League sociable, but let this be given by the Juniors for their mothers.

Another annual event would be a June or May day fête, with the crowning of the May Queen and floral procession. As the first outing each year after the long interval of the winter, the May day pageant is too beautiful a tableau to let the pretty ceremony die out, and being held in the open air affords scope for an unlimited number of participants and can be made quite an event in the community.

Never continue any exercise until the Juniors are tired. Stop while they have an appetite. Introduce some benevolent or charitable work, something in which the Juniors may expend their energies. In Philadelphia we have the Orphanage, the Christian Settlement House and the Hospice. We have even sent articles to the poorhouse.

By pictures of the buildings of other institutions, perhaps penny post card information, we ought to prepare our Juniors to take an earnest, intelligent interest in our Church activities everywhere.

There must be constant variation and adaptation, often allowing the Juniors themselves to choose the next order, and never continuing in that order until it becomes tiresome. But although the teacher may allow a variation as suggested by the children, yet she must have her own program definitely outlined for each meeting—on this depends the success or failure of the movement. One thing that helps to make this preparation not difficult, but easy, is the fact that there is always a festival coming at intervals of not more than seven or eight weeks, which is time enough to comfortably get ready—and the first point which I would doubly underscore is the statement that no church festivals ought ever be allowed to pass without special participation by the Junior League, and this for two reasons, first, because it gives the Juniors themselves something to look forward to and prepare for; second, because it adds an element of universal interest to the program of the occasion, which the adults follow with pleasure!

If the point made in this address be admitted as true, that the problem of organizing and maintaining a Junior League does not lie within the province of the Juniors at all, and that one solitary, indomitable soul in any congregation is enough to make a successful beginning, then the stern logic of the situation, reduced to its last analysis, is one of two things—either of them humiliating enough:

First, there are congregations of scores and scores of communicants which do not have even such soul, or secondly, that these souls do not care enough for this vital matter of plain education in the most susceptible time of life to be willing to sacrifice other pleasures for this supremest claim on their time and effort. Now that the time has come for me to close and the discussion begin, if we are all agreed that under no circumstances can there be a Junior League without a devoted, determined, painstaking, enthusiastic leader and teacher, if there is no divergence of view on that point, then the discussion must focus itself on one burning point—what can we do in the 200 Leagues of Pennsylvania to increase the number of efficient Junior leaders from 23 to 200?

"The Successful League" was the theme of a paper presented by John H. Early, Esq., of Reading.

The report of the resolution committee was presented by Rev. E. A. Trabert. The second recommendation of the resolution committee, as to the Junior League work, was discussed by several delegates. How shall the Junior Leagues be recognized? was a question for discussion. The sixth recommendation was adopted by a rising vote. A motion was made that the local and Central Leagues impress upon their members the fact that they should pay their per capita tax to the General Secretary's fund.

We, your Committee on Resolutions, beg leave to submit the following report:

1. We rejoice at the marked evidences of progress in our League work, as shown in the report of the Statistical Secretary, and urge upon the Centrals to furnish complete reports upon the call of the Statistical Secretary. To facilitate this work, we recommend that the Centrals and local Leagues make their corresponding and statistical secretaries permanent officers as far as possible.

2. The growth of Junior League work is not as marked in some parts of our State as it should be. We earnestly recommend that our Luther Leagues interest themselves in this great branch of activity and organize Junior Leagues in every congregation. We express our gratification that the Topic Committee has seen fit to issue topics for Junior Leagues. We recommend the use of these topics to all Junior workers.

3. We recommend that the expenses of the president, incurred in the work of the State League, be assumed and paid by the State League.

4. We recommend that the Executive Committee shall prepare before each convention of the State League a circular letter to be sent to each League within the State, at least one month before the convention, which shall contain the following items:

1. The place, church and pastor, date and hour of the convention, at least one month before the convention.

2. The program of the convention.

3. Railroad facilities and transportation arrangements.

4. Local hotel accommodations.

5. And such other facts as they think might be of interest in stimulating interest in the convention.

6. That the expense of such printing be borne by the State League.

5. We urge the wide circulation of the special edition of the LUTHER LEAGUE REVIEW, containing the report of the convention.

6. We express our heartfelt sympathy for our beloved brother in Christ, the editor of the LUTHER LEAGUE REVIEW, Mr. E. F. Eilert, and earnestly implore our heavenly Father to spare him to his great work. We recommend that this expression of sympathy be forwarded to Mr. Eilert by the Secretary.

7. We express our sincere thanks to the pastor, Luther League and congregation of St. Michael's Church for their cordial welcome, hearty reception, pleasant entertainment and generous hospitality. We also extend our thanks to the President and Faculty of Muhlenberg College for the use of the college chapel for the Wednesday afternoon session.

The nominating committee reported the following names for election to the offices of the State League: President, William Nissley McNair, Esq., Pittsburgh, Pa.; recording secretary, Miss Anna M. Ritter, Allentown, Pa.; corresponding secretary, Miss Ida H. Zinser, Germantown, Pa.; statistical secretary, Rev. George Seiger, Lancaster, Pa.; treasurer, W. L. Schaefer, Williamport, Pa. It was moved and seconded that the secretary cast the ballot for the officers. During the election of the president, Rev. Dysinger presided. A motion was made and seconded that 200 copies of the LUTHER LEAGUE REVIEW be purchased by the State League and placed in the hands of the officers to use at their discretion. The election of delegates to the National Convention at Chicago was taken up; several of the nominees declined, but a motion was made to permit the executive committee to choose ten members from the list presented as regular delegates, and the required number of alternates, with instructions to add the name of the president, Wm. N. MacNair. A suggestion was made to pay part of the expenses of the delegates to the National Convention. Two invitations were then extended for the next meeting of the State Convention—the first by Rev. Trabert for Grace Lutheran Church, Rochester, Pa.; the second, by Luther Memorial Church, Erie, Pa. The decision was left to the executive committee. The session closed with prayer and benediction.

Fourth Session

The Wednesday evening session was opened by singing the hymn, "Soldiers of Christ, Arise," followed by the Versicle, Psalm and Gloria Patri. After the reading of Scripture lesson and singing, "My Faith Looks Up to Thee," John S. Miller, Esq., of Somerset, Pa., addressed the convention on the subject, "The Luther League An Educator."

Every undertaking, business or profession requires some training, preparation or education; and the amount of preparation required is measured by the magnitude of the object to be accomplished. The man who swings the ax in the forest must have his training just as certain as the instructor of Greek in the university, and the only difference is that the one requires a special training of the muscle, the other of the mind; the former can be learned by a greater number of persons and in a shorter time, the latter is the greater accomplishment and is compensated accordingly. So it is in all trades and professions, the greater the training required, the greater the reward to be enjoyed; and this reward is not measured by dollars and cents alone, but by the greatest amount of true and substantial happiness. How, then, does the Luther League educate us? Let us first try to define the word "educate." Educators sometimes quibble as to the derivation of the word "educate." Some contend that it is derived from the Latin word "educare"—meaning to teach, to instruct, to inform, to train, to breed, to rear, to discipline, to indoctrinate, to bring up a child mentally, morally and physically, to form and regulate the principles and character. The common understanding limits it to mental acts and senses, to a training of the mind only. Other educators say that it is derived from a similar Latin word, "educere"—to bring or draw out of. Let us for the present purpose, say that that both are right, and that the Luther League puts into us a great amount of good and draws out of us much of the best within us. It educates our hearts to know what to do and our hands how to do it. It puts facts into our minds and brings forth acts from our bodies.

We find a most excellent example of an educated man in "The Hero of the Reformation." He was educated mentally, morally and physically for his great work, and his education began in his very tender years. He learned obedience and industry from his German parents by impressive and lasting lessons. They educated him in the broad and full meaning of the word. They knew the fact, that if a boy is properly educated, he will not go astray; and he demonstrated that truth later in life when John von Eck asked him whether he would recant. His first answer was, "I shall not recant an iota if Christ be gracious to me," and later he wrote, "I cannot and will not recant anything, since it is insecure and dangerous to act against conscience"; and then to the Emperor he said in ever-ringing tones which have been reverberating from that day to this, "I cannot do otherwise. Here I stand. God help me." It is such education we need to-day. We must not only know, but we must have the moral and physical courage to do. Many other men of his time were educated, in its common understanding as well as Martin Luther, but he alone was educated in its broad and full meaning. And not only do men require an education, but nations as well.

Every nation has had its training for any great achievement it may have accomplished; every man must have been educated for any great work he has done.

How, then, does the Luther League educate us, and what do we learn through it? Let us first find out what the Luther League is. We may say it is an organization of recent years, and as a national organization, it has existed only since the fall of eighteen hundred and ninety-five. It was organized, and to-day is an organization of Lutheran young people who are laboring for the good of our Church by means of many individual societies of various names and forms of organization, each within its own individual Church. It recognizes no synodical lines, although it does not thereby seek to teach a disregard for them, but as in the condition in which we find ourselves as Lutherans throughout the country—notwithstanding the marks of distinction—there is so much that is common to us all, that we, as Luther Leaguers, believe that more can be accomplished by our united effort for the benefit of our common Zion than ever has been or ever can be by individual effort; and this without in any way disturbing our synodical relation. The League therefore welcomes all Lutherans without regard to ecclesiastical boundaries.

By referring to our Luther League Topics, we find that last Sunday we studied the life of Philip Jacob Spener, a reformer and great preacher, whose works and benefits to the Church are not very generally known to the laity. We go back one week farther

and "Church Art" is the topic. The Bible readings are from First Kings and the building of the Temple is held up as a model and truly we may look to it as a model, not only for beauty, but also for the many Godlike principles it teaches.

The Luther League Topics require a study of the Bible, of the Reformation, of our Church history, of our missions, both home and foreign, of our Church work, its government and doctrine. Surely there is an education in the Luther League. Some one may ask, to what end or purpose does the Luther League educate us, or what is its objective point? A genuine Luther League is not an organization of the Church for the purpose of furnishing amusement, entertainment or mere social enjoyment, but it seeks "to stimulate its members to a clearer consciousness of Christian faith, to encourage them in a careful and systematic study of the Bible, to increase their usefulness in the Church, to stimulate its members in public and private devotion, and to acquaint them with the rich Church history, the sound doctrine and usages of the Church; to encourage the young people to take an active part in every department of congregational work, and to effect social relations becoming those who are of the same household of faith. It seeks to build up in each individual congregation a band of faithful, energetic, earnest and zealous Christian workers, who shall be able to perform every duty incumbent upon church membership, and thus work for our Church and for our God. In a word, to make good, active, Lutheran Church members of our Lutheran young people. Is there any argument needed to justify the existence of an organization founded upon principles such as these? As we look back upon the history of our Church, we cannot but admire its many achievements. It has accomplished much to gladden the heart.

"Man know thyself" is the cry of the philosopher and the scientist. "Lutheran know thy Church" is the cry of the Luther League. To know her history, to know her achievements, to know her doctrine, is to build up a loyal believer in her glorious virtues. These cannot be learned from, nor are they taught in, undenominational societies or conventions; they must be obtained from Lutheran pastors and Lutheran pulpits, Lutheran institutions of learning and Lutheran societies—The Luther League.

Singing "A Mighty Fortress Is Our God." Address, "The Young Man and the Church," by Rev. Stephen Paulson, of Williamsport.

Nothing is more significant in the progress of the kingdom than the increased activity of young men in the Church. The tide has at last turned and is beating at the doors of our churches, and a Church which is not at the present time reaching young men and holding them within its fellowship may well question the spirit and method of its work. Everywhere the young men are coming to the front, in the Church, in laymen's movements, in the mission field at home and abroad, in charitable and philanthropic projects. Statistics of the present show that 50 per cent. to 85 per cent. of the students in our larger colleges are church communicants, while 100 years ago only four or five professing Christians could be found in the whole student body at Yale University. Now there is nothing that the Church should receive with greater joy than the advent of the young man with all the promise and power that should mean.

When Xerxes stood at the Hellespont with a million and a half men he exclaimed, "I wish I had as many soldiers as men." When I look over the Lutheran Church, with its vast numbers of young people and its wide expanse of territory to conquer, I exclaim, "I wish we had as many soldiers as young men." What a tremendous power there would be in such an army. O that every young man in the Lutheran Church would feel that he is enlisted in such an army, and that he is not doing his duty, not true to his allegiance unless he is straining every nerve and energy for the work of the Kingdom.

The vision of a great power in action is always wonderful and admirable, and in a certain sense beautiful. We look with awe and admiration at the great engines which drive the ocean liner day and night through leagues of rolling waters. How glorious is the sight of a great river sweeping down from the mountains to its resting place in the sea, carving a channel through mountains, hills and valleys, leaping from the cliffs, rushing down steep inclines with power which needs only to be harnessed to do the work of 100,000 men. But still greater are the unseen forces of nature. You look up at the heavens on a clear night and you see battalions of stars marching without haste, without rest, keeping pace in their majestic orbits. The vision of such power is good for the soul. And it is also good for a man's soul to know that it is all the power of God, that the world throbs and thrills with this energy, and that its laws are but the expression of His will and wisdom. But the vision of spiritual power is even more uplifting, just as moral courage is much finer than the foaming leap of the torrent; just as honesty overtops in grandeur the great mountains; just as love and faith are more life-giving than the light of the sun.

President Jordan in his book, "The Blood of the Nation," tells us that any nation is doomed whost strongest and bravest sons are destroyed and whose weaklings are guarded. It will take France one thousand years to recover the four inches of stature she has lost by sending her best men to be killed in war. Have we been getting the best of our young men into the Church? The Church needs men of the keenest intellect and every attribute of mind and body is to contribute to a man's success in the ministry. In certain secular callings men of strong physique are needed, in others men of keen observation, in others men of analytical mind, in others, eminent social gifts; but all these and much more are needed, not only by the young men who are preaching the Gospel of Jesus Christ from our pulpits, but also by the young men who are living the Gospel of Jesus Christ in our churches. We need young men who are strong enough and noble enough to be filled with enthusiasm, that is the inbreathing of the Spirit of God; young men who are content not merely to bear the Christian name, but who recognize that upon them is resting some of the work which the Church has in hand. The religion of Jesus Christ is a manly religion, and there is a great lacking of your being a man until you have become an active disciple of Christ.

The true human life has three dimensions, length, breadth and height. Length is the reaching out of a man's life to its personal ends, its self-development. Breadth is the outreach of a life laterally, sympathy, helpfulness and brotherly kindness. Height is the upreach of a man's life to the infinite, the reaching of mankind after God. Length without breadth is narrow, length and breadth without height is thin and flat; height completes human life into the symmetrical life of the ideal Christian.

Our Church needs men! More men! Men of might and power, who shall bear the brunt of the onward movement. You are the men, you young men of the Church. Take care that you are not keeping back the man whom God wants for a special work by keeping back yourself.

I might to-night, in behalf of our great Church militant, read such a proclamation as is posted by the government: "Wanted—Young men for the army." I would give no requirements as to chest measure, height; but wanted young men who are strong; young men in whom the word of God abides, and who have overcome the wicked one. If you are weak, pray for strength before you enlist, for our Church needs men of the highest efficiency. If the Word of God does not abide in you, wait until the Holy Spirit has illumined heart and mind, for God's works must be done by God's men. If you have not overcome the wicked one you have a great personal battle on hand in which you must be victorious before you can lead others to victory. But if you are strong men in the faith, men of the Church, men of the cross, men of the Christ, then you are the men whom the Holy Spirit is calling, drawing, drafting for the work.

The choir rendered a beautiful anthem, entitled "Jesus the Very Thought of Thee." The services closed by singing "Saviour, Again to Thy Dear Name We Raise," prayer and benediction. The convention throughout was most interesting and profitable, and all who attended felt glad to have been there.

Luther League Topics

Luther Day. November 10, 1907.

Luther's Personal Life

II Kings, 22:1-2.

Historical Topic Reviewed by Rev. F. C. Longaker.

Zealously consistent and deeply religious throughout, is one way, and perhaps the best, to describe Luther's personal life. His whole heart was always in everything which he undertook. In this respect, as in so many others, he was not unlike St. Paul. His life, after the struggles of the youth and the monk, issued in a triumphant submission of conscience to the Word of God. In that his success as reformer and leader in the reconstruction of the Church is found and explained. It is into the hands of such men that God entrusts the things of His Kingdom.

Whatever may be said against the Church-life at the time of Luther's birth, it cannot be charged with irreligion. It is true, principles had matured in the Church which were contrary to the Gospel, but there remained, nevertheless, a hearty constraint of conscience which constantly compelled fidelity to conviction. And in that atmosphere Luther was born and reared, which accounts for his rugged genuineness in later life. His parents were devout and God-fearing Church people. It is said that his father was often seen bending over the child's cradle in earnest prayer, and so soon as the child himself could prattle he was taught to pray. Great severity and rigor characterized the training in the home of the elder Luther. The utmost detail of every duty had to be strictly performed, followed by severe punishment of even slight offences. Their conception of God's rule in the Church was their standard of parental rule in the home. Surrounded by such influences, Luther developed that strong and invincible character which distinguished him and for which the Church still admires him.

As a student he was conscientious and painstaking, so that he was soon admired in the University for his exceptional talents. But he was not a bookworm. He had a sociable nature, and there was always a circle of intimate friends about him, whom he entertained with academic disputes and with his lyre. Of his religious life, the motto by which he studied, gives an interesting glimpse: "To have prayed well is to have studied well." His discovery of the Bible at this time was hailed with the earnest prayer that he might some day possess a copy of it as his own, a prayer which was answered in a plenary manner.

Having been designed for the legal profession by his father, he chose, in spite of the parental wishes, the monastic life in the conviction that it was the will of God for him to do so. Deeply conscious of sin, he gave himself to strict observance of the rules of the cloister, hoping thus to obtain forgiveness of sin and the grace and favor of Christ. His personal struggles with an accusing conscience form an interesting chapter in his life. But the Holy Scriptures, which were placed in his hands and which he prayerfully studied, together with the wise counsels of Staupitz, Vicar-General of the Order to which he belonged, led him more and more from the errors of medieval Christianity into the freedom of the Gospel. Peace came to him at last by confidence in Christ as his Saviour.

So attentive was he to every duty that his superiors regarded him as a model of holiness and as having been miraculously converted, and it was his own later judgment that, if ever a monk could have gone to heaven, he would have been that monk. Though constantly loyal to the Church while monk and professor, there began to appear in his lectures and sermons a note which was soon to sound full and strong throughout all Christendom—the material principle of Protestant Christianity: "The just shall live by faith."

As Reformer and Protestant he grew not less loyal to his conscience and exacting in the performance of duty, though the object of his loyalty changed entirely. He continued to study the Scriptures, and diligently gave himself to earnest prayer, not indeed by these means to win God's favor, but as child of God with whom he loved to hold communion and whom he delighted to honor with praise and thanksgiving. He was an indefatigable worker, translating, writing, preaching, organizing. So busy was he at times that he would often dictate sermons to his friends while at his meals. At other times he would discourse with great freedom on a variety of topics, spiritual and temporal; but in all he

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

said, as in all he did, whether among the foes of the Gospel or its friends, he was constantly guided by the highest principle and consideration of morality and religious truth. To make known the glorious Gospel of the Son of God was his one aim; he did a thousand things, but every one was made to contribute to this one aim.

In his domestic as well as in his public life he saw a calling of God, not indeed of exceptional duties as a reformer, but such as belong to all Christian men alike. He spoke of his family as a Paradise which God had let bloom for him, to help to cheer him under the burdens of his work. How tender he was toward them is shown by his letters to his wife and to his little Hans, as well as by the way in which he spent his evenings and festivals with them. His beautiful Christmas hymn, "Vom Himmel hoch da komm ich her," is one of the flowers which he plucked from his Paradise. He warned against all outbursts of passion and undue severity toward children, while at the same time he was careful to maintain good discipline. His own children were, from their birth, consecrated to God, and his whole relation to them showed how faithfully he endeavored to wean them away from the wickedness of the world. The character of model which he acquired as a monk remained his possession throughout life: he was a model professor, preacher, pastor, husband and father. The true source of his strength was in his Lord and Saviour, to whom he clung with a firm and tranquil faith.

With a deep, almost childlike, joy he recognized God's gifts in nature. He delighted in healthful recreation, such as gardening, bowling and music; but always drawing therefrom some significant truth or helpful counsel.

Of his mission he had a lofty assurance, possessing the greatest courage in the acts of its fulfillment; but personally he was plain and humble. The lowliest brother could freely approach him, and be sure of a hearing. In his personal relations with God, he continued as he had begun, in the way which he saw revealed. Always conscious of his unworthiness, he ever sought refuge in the saving grace of Christ, which assured him of forgiveness and victory over the world, the flesh and the Devil. He prayed much in secret, as he said, he might enjoy prayer in public more. Daily he repeated the parts of the catechism with his children, for his own benefit as well as theirs. "A great doctor must always remain a pupil," was one of his sayings, which he applied to himself.

In the personal life of Luther there is trace neither of sentimentality, exaggerated emotion, nor artificial idealism (Köstlin). His life is always ringing true to a regenerated nature, full of tenderness, purity and fervor. There is in all nothing but heartfelt devotion to the Lord and His will, combined, as it always should be, with the freedom of the children of God.

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25th Sunday After Trinity. November 17, 1907.

The Church Year

Acts, 12:1-4.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the history of the Church Year? What are its advantages, and why do we observe it though other churches do not?

Lessons for our own lives: 1. The observance of the Church Year is for our instruction. Think of the great facts and themes it brings before us in each twelvemonth! The anticipation of our Lord's coming; His birth; His manifestation to the heathen; His sufferings, death and resurrection; His ascension; the sending of the Holy Spirit; the Holy Trinity; the Kingdom of God, in its various aspects, this last subject covering, in the Sundays after Trinity, about twenty-five different themes pertaining to the Church and the individual Christian life, and culminating in the grand consummation of all things "when Jesus comes." No great truth can fail of presentation every year, when this wise outline of the ancient Church controls. No Christian who regularly attends and reverently heeds the preaching and the worship can remain in utter ignorance of any of the chief facts and doctrines of our holy Gospel. We have learned much and we have much to learn from the following of the Church Year.

2. The observance of the Church Year unifies the worship of the Church. This is true as we look at the sweep of the annual cycle. Each fact and each truth shows not only as viewed in itself, but as related to what has gone before and what is to follow. We see how Good Friday is rooted in Christmas Day; how Easter, Ascension and Whitsunday spring from Good Friday; and then, how the whole life and history of the Church and of each

believer is the outgrowth of what Christ has done and suffered, and of his pouring out of His spirit, His manifestation of the Triune God! Incalculably, it seems to us, must those lose, who are dependent, for the order and connection of the religious truths brought to them, on the choice of some individual, however wise and gifted, and so much the more if he be guided by his whims, or his unconscious prejudices or predilections.

But each service also finds its unity in the particular theme which its place in the Church Year assigns to it. Introit, Collect, Gospel and Epistle, hymns and Psalms and anthem, all harmoniously announce, re-echo and reflect the great message which the sermon expounds and applies. If you do not thoughtfully look for and recognize this harmony you miss one of the chief charms of our ordered worship, and lose a benefit to which you have a right. It is for you to study and to understand the structure of the Church Year, which, as a background to each Sunday's special service, colors and beautifies prayer, praise and devotion.

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26th Sunday After Trinity. November 24, 1907.

Thanksgiving

I Timothy, 2:1-4.

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What is necessary in order that we may be truly thankful? Why should we be thankful and give thanks? What are the right manifestations of thankfulness?

Lessons for our own lives: 1. How much of your prayers is thanksgiving? Not of the prayers of the Church, in its public worship, in which this duty is not forgotten, but of your own private prayers? The Scripture which we are studying explicitly includes thanksgivings, under the general category of prayer. Is it so included in the usual practice of prayer by individual Christians? or are our prayers most frequently nothing but appeals, petitions, requests for some good thing for ourselves? Do we forget to thank God that He is a God Who heareth prayer; that He is Love; that His bestowment of grace and mercy and peace is assured to those who come and ask in faith? And are we careful to remember even to thank Him when He has heard our petitions and granted to us the things we have desired? Are we as regular and faithful in our thanking as we are in our asking?

2. We lose much by neglect of thanksgiving. It is not good for men to receive constantly and rarely to acknowledge the bounty that He bestows. Negligence in the expression of gratitude is apt to indicate, and adapted to increase, the lack of a vivid sense that what we have is of God. The less we thank Him, the less, most likely, do we think of Him as an actual, personal Giver to us of every good and perfect gift, and the more do we put our trust in ourselves, our abilities, our energy. Forgetting to thank God involves great danger of forgetting God!

On the other hand, nothing so deepens the love of God in our hearts as the practice of thanksgiving, which demands the recollection of what He has done for us, and meditation upon the theme of His goodness and grace. the Psalmist well sings, "Bless the Lord, O my soul, and *forget not* all His benefits." The heart is melted and moved to tenderness, the purposes are renewed and strengthened, the life is consecrated to holy service, under the impulses awakened by thanksgiving, as by scarcely any other exercise in which we can engage. Dwell in your thoughts, O Christian, on the love of God, that passeth knowledge, and your thanksgiving will gush forth, spontaneously, in streams of grateful words and loving deeds.

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Your Own Boss

Now and then I hear a boy say: "If I could only be my own boss, then I would be happy." Did you ever know any one that amounted to much who was his own boss? The only one I ever read about was Robinson Crusoe, and he was glad to quit.

You have heard of the independent farmer. He is dependent upon wind, water and frost; he must be at home every morning and night to milk the cows. The physician must buy his clothes and groceries of his patients.

No one can be his own "boss," unless he goes out of the world, into the wilderness, and then he will find himself dependent upon the berries and animals.

There is, however, one way of becoming your own boss. Let me tell you. It is to stay right where you are, and begin by ruling yourself. That is the first step. Then begin to help other people, and after awhile you will find them willing to do anything for you. Your workshop will become a throne.—*Selected.*

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT

WITH

W. C. STOEVER, PHILADELPHIA, PA.
S. G. WEISKOTTEN, BROOKLYN, N. Y.
LUTHER M. KUHNS, OMAHA, NEB.
I. S. RUNYON, NEW YORK, N. Y.

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Editorial

Recently we traveled with a prominent official in the Roman Catholic Church and in the course of our conversation he remarked: "I am impressed with the irreligious state of this country. So many people care nothing for religion; and it is our duty, Protestants and Catholics, to use our best efforts to bring the people into the churches and make them good Christians. In that way we will bring about a better condition in our country."

He also remarked upon the lack of respect which seems to be growing in our land. "Children fail to respect their parents, men and women their God, and the people generally their rulers. It make me feel sad to hear our President addressed as 'Teddy,' and is an indication of a failure to respect the choice of our people as Chief Magistrate. Whatever our personal feelings are, it is our duty to respect those who are placed over us."

There is a third feature in our country which is unfortunate, and that is unrest or discontent. We are a people fond of variety and change, and many are dissatisfied with their lot in life. This has been particularly noticeable during the present year. "Our winter was too long"; "there was not any spring"; "summer was slow in coming, and hung on so long that the fear was there would be no fall." We forget that there is a God who rules over all things, plans wisely, who pities His children, and gives to us what is best. We need to learn the lesson taught us by St. Paul, "For I have learned, in whatsoever state I am, therewith to be content."

Our League Conventions have met, and are meeting, speeches are made and papers read to interest us in, and prepare us for the work which we ought to do. Are we taking to heart the lessons, and asking, as Saul did, when stricken by the Lord with blindness, "Lord, what wilt Thou have me to do?" We need guidance, and we have the assurance of His Word, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

A writer of another Church recently visited the Hermannsburg Mission Church, and was much impressed with what he saw and heard there. He speaks of it as "A Church whose work for the last sixty years makes it the bright light of all Christendom. Probably, with one exception, it was the most efficient Church that ever existed; that exception would be the Apostolic Church." And of Pastor Harms, the minister of this church, he writes: "His divine vocation was found in furnishing an example of what one man and his congregation can do in the furtherance of the world-wide work." Have we studied this work; if not, would it not be an inspiration to us in our respective congregations?

Our treasurer reports that the offerings for the work of the Luther League of America are not forwarded to him with the regularity anticipated from the action of the Canton Convention. It may be that some of the individuals and local Leagues have not contributed as proposed, or promptly, so that the amounts could be forwarded, and the attention of all Leaguers is called to the privilege of contributing to the support of our general work.

—❧—

The Delegate Method

The delegate method of transacting a District League's business is growing in favor. And there is good reason for its increasing popularity. If its value were more widely understood, its use would be more nearly general. It is a great saver of time and energy.

—❧—

Any one familiar with conventions and their methods of procedure knows how much more easily and quickly routine business can be transacted by a small number of people than by a large number in convention. This fact is the ground upon which the delegate device for transacting business is built. For example, a District League composed of 10 local Leagues, averaging 50 members each, would have a possible 500-member convention. However desirable it might be for all of these members to be interested in the management of the District League, a large majority are not familiar with the details of its affairs, and could never be induced to become active in conducting them. In fact, it is not really necessary that all of the 500 people should be familiar with every detail. The real work of the League is done in the local League, while the District League is largely a mutual aid society. Its machinery can be, and should be, run with as little outlay of time and energy as possible, leaving the larger volume of both time and energy for the real work in the local League.

Then let each of the ten Leagues select 5 or 6 members who are willing to undertake the conduct of the District League's affairs, and let these 50 or 60 people compose the delegate body, which should really be a kind of business committee, of the District League. Let this body have full authority to legislate for the District League and to manage its business. And let them be held responsible—that they legislate and administer wisely. If they make errors, remedy is always possible—they can be directed by their local Leagues to amend their acts, or if they are unwilling to do that, they can be replaced by others who more nearly represent the consensus of opinion in the locals.

—❧—

This delegate body ought to meet several times each year, should have its full representation present at each meeting, and should bear in mind always that its office or function is to provide means for each League to help all the others to become more useful and powerful for good. At least two general meetings should be held each year—one the convention, which every member of every League should be expected to attend, and the other a public meeting—celebration of Luther's birthday, for example—to which the general public should be invited and attracted.

—❧—

Grateful Acknowledgment

The editor of the REVIEW greatly appreciates the many kind words of Leaguers and others expressed in letters, resolutions and inquiry during his recent illness, and desires to assure them that, by God's goodness and mercy, he is again able to be about attending to his usual duties. Although weakened by a month's confinement to his room he is rapidly regaining his former health and strength.

—❧—

An inspiring pew will make an eloquent pulpit, and a Gospel preacher will make a congregation of Bible readers.

—❧—

True worth consists in doing some little thing each day, and not in dreaming of being great.

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—❧—

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—❧—

What unity is to the body it is also to a society. To get the greatest amount of work with the least possible friction, and with the least amount of pressure or burden on the individual there must be unity of effort and equal distribution of labor.

—❧—

Yes, be liberal, but remember the Church is built on the narrow way that ends in happiness. Oh that people were wiser, more concerned, and more earnest in spiritual matters.

—❧—

Start up the sounds of busy labor and disturb the slumbers of the sleeping society. Find out where the shutters are and throw them open and let the sunshine in to rouse the sleeping society.

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Our Churches and Institutions

In Some of Our Large Cities

GREATER NEW YORK

—Grace Church, Brooklyn, Rev. C. F. Intemann, pastor, consecrated the Sunday School and parish house part of its contemplated church building on Sunday, September 22, and the festal services were continued into the week. Many representative Lutheran ministers and laymen participated in these services, and much interest was shown by friends of the congregation who have watched its rapid and healthy growth. The building and site cost about $32,000, and will seat 450 people. This church was organized as a mission in September, 1902. Hon. Charles A. Schieren has been a very liberal contributor to its financial success.

—The "Story of the Reformation," one of Mrs. H. E. Monroe's historical entertainments, will be produced at St. Paul's Church, 149 West 123d street, on the evenings of October 30 and 31 and November 1. Much attention has been given to the preparation of the entertainment, and a faithful and impressive reproduction of the interesting story is expected.

Philadelphia.

—Bethlehem Lutheran Church, Rev. G. C. Loos, pastor, recently consecrated a fine pipe organ which was secured through the initiative of the young people of the Luther League.

Chicago.

—Rev. G. B. Weaver has become pastor of a new mission in this city.

—St. Andrew's congregation, Rev. S. H. Yerian, pastor, reduced its interest-bearing debt $1,000 early in the summer.

—A home for unmarried women will be established in Chicago by the Women's Home Association of Immanuel Lutheran Church, of that city, Rev. C. A. Evald, D. D., pastor.

Pittsburgh.

—The Luther Hospice, instituted in this city by the Pittsburgh Inner Mission Society, is located at 2004 Fifth avenue, and is under the direction of Rev. A. J. D. Haupt, D.D. Dr. Haupt is well and favorably known to many Leaguers.

St. Louis.

—A new church building, located at Gibson avenue and Kingshighway Block, was conseerated by the Reen Memorial Church, on October 6. The building cost about $35,000. Rev. W. W. Barkley is the pastor.

Minneapolis.

—The Inner Mission Society, of Minneapolis, has purchased, for $15,000, a suitable building in which has been established its Lutheran Hospice and Home for Young Women. The house contains about forty rooms and is equipped with modern conveniences. Hon. C. A. Smith, of Salem Church, was a large contributor to the enterprise.

San Francisco.

—St. Matthew's Church, Rev. Hermann Gehrcke, pastor, on September 1, consecrated its new building at the corner of Dolores and Sixteenth streets. Only the Sunday School rooms on the lower floor are finished, and this floor will be used for all services until the superstructure can be completed. The building is 50 by 110 feet and will be of the Gothic style of architecture. Completed it will cost about $25,000. The building will be a monument to the faith and devotion of the pastor and his people, many of whom lost practically everything they possessed in the great calamity.

—On Sunday afternoon, September 22, the cornerstone of St. Andrew's Lutheran Church building was laid. The church will occupy the same site that it had before the great fire of April 18, 1906. The building will be similar to the former one, though improved as to height and position on the lot. The prospects are good for the congregation. The Sunday School room will be ready for occupancy in six or eight weeks. North Beach was first to recover from the fire, and is now compactly built, with better homes than before.

Trenton.

—Rev. J. H. Straw accepted a call to become pastor of the mission at Hillcrest, and entered upon the work in August.

Nashville.

—Rev. R. T. Vorberg, of Blain, Pa., has accepted a call to the pastorate of the First Lutheran Church, this city. Rev. Vorberg was formerly associated with the Missouri Synod.

Scranton.

—Holy Trinity Church, Rev. E. F. Ritter, pastor, has purchased a new site at the corner of Madison avenue and Gibson street, on which a new building will be erected.

Duluth.

—The Swedish Lutheran Bethany congregaton in this city has decided to pay its debt of $8,000, and is making vigorous efforts to accomplish its task in the present year.

Miscellaneous.

—At its recent meeting the Icelandic Synod resolved to raise $100,000 to establish a college in its territory.

—Rev. G. C. Probst, Everett, Pa., in Septem-

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ber celebrated his fiftieth year as a gospel minister.

—Rev. J. M. Reimensnyder, D.D., celebrated, September 1, his twentieth anniversary as pastor of Trinity Church, Milton, Pa.

—The Iceland Synod at its annual meeting in July resolved to raise $100,000 for the purpose of establishing a college. The very resolution is evidence of the growing strength of this little Synod of our church. The Icelandic Synod has regularly sent a commissioner to the meetings of the General Council.

—Mrs. G. D. Bernheim, Charlotte, S. C., has given $5,000 for the advancement of Home Mission work in Illinois, her native State.

—Friends of Augustana College and Seminary propose to raise an endowment fund of $250,000 for these twin institutions, and the Illinois Conference of Augustana Synod undertakes to raise $140,000 of this amount. The lay delegates of the Conference are reported especially enthusiastic in the work, which is to be done in the next three years.

—A Bittle Memorial chair is being endowed in Roanoke College, Roanoke, Va. Its friends are busy securing $25,000 and have the promise of another $25,000, from Mr. Carnegie, when they are sure of the first. The chair is in honor of the first president of the institution.

—Sunday, September 1, the Rev. J. H. Hunton, Lima, Ohio, completed fifty years as a Lutheran minister.

—Rev. William Ashmead Schaeffer, D.D., one of the most honored and revered ministers of the General Council, died on Saturday, July 27, at his home in Philadelphia. He has long been identified with the aggressive missionary activities of the General Council. He was fifty-five years old.

—A merchant who has dealt for twelve years with Slovaks (from Hungary) says they are among the most honest of his customers. He adds that he has carried them from one pay day to another, through strikes and lay-offs, and never has lost a cent by them, though he has lost from 15 to 30 per cent. by other men of their industrial classes under like circumstances. Other merchants speak almost as well of their integrity.

—The new church building of St. James' congregation, Portland, is moving along nicely; it is hoped that it will be ready for consecration in December. It presents a handsome appearance, being finished in a stone veneer.

—The cornerstone of the new Swedish Lutheran Church building, in East Portland, was laid Sunday afternoon, September 15. Rev. C. A. Tolin, the pastor, was assisted in the service by Revs. Renhard and Hanson.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

—Plans are complete for the convention at Syracuse, October 29 to 31, of the New York State Luther League. The convention motto is "Understanding—Act," and many instructive and inspiring papers and addresses will be delivered in harmony with this idea. The Syracuse District League has planned well to give the delegates and visitors a royal reception and an interesting visit, aside from the convention itself. The St. Cloud Hotel will be the convention headquarters. Applications for credential blanks should be made to Mr. W. J. Bradt, 3 Sturges street, Binghamton.

New York City District.

—The regular business meeting of the District Luther League, of New York City, was

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held at Holy Trinity Church, Rev. C. Armand Miller, D.D., pastor, on Wednesday evening, September 25, the president, William H. Rose, presiding. The large number of delegates present and the keen interest manifested in all the proceedings presage a season of intelligent activity that should bring results.

Measures are being planned to secure the co-operation, in some degree, of all the young people's societies in the city. A "social evening," in which all the societies will probably participate, is being arranged for December. A lecture on "The Religions of the Orient" will be given before the League by Rev. Jeremiah Zimmerman, D.D., LL.D., of Syracuse, October 14, in St. James' Church, Madison avenue and Seventy-third street. Meetings under the direction of the Literature Committee, are to be resumed this month. The Augsburg Confession will be studied for a part of this season. The regular Luther Day celebration will occur November 11, at St. Mark's Church, Sixth street. The League accepted an invitation to hold its next meeting, November 22, at St. Paul's Church, Port Chester. Rev. Kopp, of the Port Chester Church, promised the delegates a pleasant time after their business meeting.

Mohawk Valley District.

—The Mohawk Valley District Luther League will hold the annual convention on October 22, 1907, in Trinity Church, Amsterdam, N. Y., Rev. George W. Fritsch, pastor. Delegates and visitors are urgently and cordially invited to attend.

—A Luther League is to be organized in the Lutheran Church at Herkimer, Rev. Otto Bergfelder, pastor.

PENNSYLVANIA

Philadelphia District.

—The regular fall convention of the Philadelphia District Luther League was held in St. John's Church, Rev. E. E. Sibole, D.D., pastor, on Tuesday, September 17, afternoon and evening. The subject for discussion was "The Call," which subject was divided into two parts, the call "To the Ministry," introduced by Mr. A. Bechtoldt, and "To Lay Workers," introduced by Mrs. Lillian Weaver Cassaday. Both topics presented had been thoughtfully prepared, and were followed by general discussion. The address on the same subject, "The Call," was delivered by Rev. F. E. Whitmore.

As this was the annual meeting, the following officers were re-elected: President, Mr. Fred. J. Bergstresser; recording secretary, Mrs. William Harker; financial secretary, Mr. John Kellar; treasurer, Mr. William Wurst; statistical secretary, Ida H. Zinser. The delegates elected to represent the District at the State Convention were: Mr. Fred. J. Bergstresser, Mr. Francis Leupold, Mrs. William Harker, Miss Anna Sperr, and Miss Eva M. Stelz. Reports of officers and committees were encouraging. The statistics showed an enrollment at present of twenty-seven Senior organizations and one Junior League, with a total membership of 1,978.

—One of the happiest anniversaries in the history of Bethlehem Lutheran Church, Philadelphia, was celebrated Sunday and Monday, September 22 and 23, when its Luther League reached the age of ten years.

At the Sunday morning service, the pastor, Rev. George C. Loos, spoke of the numerous objections that have been raised against the Luther League of America since its organization, and proved that it has outlived most of

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them, and become a blessing to the Lutheran Church.

The evening vespers were given over to the League. Mr. A. Raymond Bard, of Reading, spoke in terms of commendation of the work of Bethlehem and its pastor. Mr. F. J. Bergstresser, president of the Philadelphia District League, extended congratulations, after which Mr. W. C. Stoever, the National President, addressed the League and its friends. Mr. James Murdock, the newly elected local president, extended his greetings, and E. Augustus Miller, Esq., delivered an address, in which he exhorted all to join in the work of this progressive organization.

The services held on Monday, September 23, were less formal. Mr. F. Bernhardt, the retiring president, presided. In place of the usual Topic, a short and interesting history of Bethlehem League was read by the secretary, Miss K. Keyser. After the devotional service the members and their friends enjoyed an entertainment of recitation and song.

The League feels that this celebration has been of great benefit; for, not only has it stimulated its members to even greater interest than they had before exhibited in the local work of Bethlehem, but it has led their thoughts beyond, to the great, grand work of the Luther League as a whole.

Catawissa District.

—A very delightful convention was that of the Catawissa District Luther League in Holy Trinity Church, Berwick, Pa., Rev. C. R. Botsford, pastor. It was held September 5 and 6. The attendance and interest were greater than for some years past. The singing was a marked feature, and the hymns used were the fine old songs of the Book of Worship. The social features of the occasion were very pleasant. The delegates were taken on a tour through the immense steel plant of the city. A luncheon in a public banquet hall closed the event. This proved a most delightful part of the program. The program was carried out as printed and was as follows: "Our Work at Home," Mrs. T. W. Martz; "Our Work Abroad," Lundy Rus-

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Luther League Topics

These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical, historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

Issued Quarterly as a 32-page Pamphlet in Dec., March, June and Sept.

Each quarterly number ready on the 15th of the month preceding.

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Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

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1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

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sell; "The Lord Jesus as a Personal Worker," Rev. H. C. Michael; "The Life of Luther," illustrated by the stereopticon, Rev. Charles L. Fry, Philadelphia; "The Foundation of Faith," Rev. U. Myers.

The officers of last year were re-elected, as follows, with one exception: President, Rev. C. R. Botsford; vice presidents, Miss Harriet Bittender, John Mitchell, Charlotte Tyson; recording secretary, Henry Rhoads; corresponding secretary, Mrs. C. C. Goss; treasurer, Miss Carrie Dry. Four Leagues were added to the list. Next year the convention will be held in St. John's Church, Northumberland.

Berks County District.

—The District Luther League of Berks County held its fall convention in St. John's Church, Boyertown, Rev. A. M. Weber, pastor, October 10. A complete report of the proceedings is expected in the next issue.

—The annual meeting of the Luther League of St. James' Lutheran Church, Rev. M. C. Horine, D.D., pastor, was held Thursday evening, September 5, with a large attendance. The reports of the officers were read, showing the work of the year and making recommendations for future activities. President William H. Moyer's report was an especially interesting and concise review of the operations of the organization during the year just ending. There has been an increase in membership and financial offerings for the benevolent operations of the church. These officers were unanimously elected: President, John H. Early; vice president, Paul L. Tyson; recording secretary, Katharine G. Armstrong; financial secretary, Miss Ruth Horine; statistical secretary, Miss Rose Nunnemacher; literature secretary, Miss Annie Moyer; treasurer, Miss Leah J. Early; librarian, Edward Muthard; assistants, David Levan and Miss Lillian M. Armstrong; organist, Miss Jennie E. Early; assistant organist, Miss Viola Tyson; delegates to the District Luther League: A. P. Body, John H. Early, Henry H. Hernan, Paul L. Tyson and Miss Ella O'Reilly.

York County District.

—The young people of St. Matthew's Lutheran Church, York, have organized a Luther League. They will study the Topics and read The Review.

Greensburg District.

—The Christian Endeavor Society of Trinity Lutheran Church, Connellsville, was reorganized as a Luther League on Tuesday evening, September 10. The following officers were elected: President, Robert Werner; vice president, Edgar A. Himmelright; recording secretary, Miss Sue Silcox; corresponding secretary, Miss Mary Zanchi; financial secretary, Miss Ida Allen; treasurer, Elmer E. Schaible.

On October 1 the League began the study of the Topics at its weekly devotional meetings.

—The third anniversary of the formation of the Junior Luther League of the Penn Lutheran Church, Penn Station, was celebrated recently, and a very interesting program was rendered. The church was beautifully decorated with palms, ferns and flowers. At the close of the children's exercises, the pastor, Rev. P. Doerr, spoke words of praise of the work accomplished by the children and encouraged them to continue faithful. The Juniors are actively engaged in mission work at home, and have assumed the payment for the education of a girl student in India.

—On Sunday, September 8, a Junor Luther League was organized in St. Paul's Church, Uniontown, Rev. I. K. Wismer, pastor.

—A large and enthusiastic meeting of the Greensburg District League was held in St. Paul's Church, Scottsdale, Rev. D. W. Michael, pastor, on Thursday, October 3. The worship was conducted by Rev. I. K. Wismer, of Uniontown. After the business session, an address on "The Enthusiasm of Our Young People" was delivered by Rev. Ellis B. Burgess, of Connellsville, and was so well received that it will be printed for circulation among the Leagues of the District.

Bangor District.

—At the annual meeting of Trinity Luther League, of Bangor, the following officers were elected: President, Mr. S. D. Tshudy; vice president, Mrs. Bertha Mann; recording secretary, Miss Mabel Reagle; corresponding secretary, Miss Emma S. Mann; treasurer, Miss Anna Lockard; organist, Miss Francis Correll; assistant organist, Mrs. Frank Hartzell.

—The recent meeting of the General Council at Buffalo was an interesting and important one. It marked the fortieth anniversary of the organization. Several historical addresses were delivered; some of them before very large au-

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diences. Rev. T. E. Schmauk, D.D., was re-elected president. Among the fraternal delegates present was Rev. Dr. L. S. Keyser, representing the General Synod, who was heard several times in discussion on questions in which both bodies are interested.

The General Council's membership was reported as 558,000, or 29 per cent. of the Lutherans in this country.

The Home Mission Board reported an arrangement with the United Synod South, at its request, to help in the cultivation of its field. In all, the Council now has thirty-one missions in operation. The Foreign Mission Board reported that since 1900 its communicants have increased from 3,000 to 7,000. It supports sixteen missionaries, 314 native workers, and 5,000 pupils in schools, making a total of 13,500 people for whom it is caring. During the biennium more than $55,000 was received for this work. All the other agencies employed by the Council to forward its work were reported in prosperous condition.

In connection with the Synods of this body there are maintained 3 theological seminaries, 7 colleges, 6 academies, 2 ladies' colleges, 8 hospitals, 15 orphans' homes, 8 homes for the aged, asylums, etc.; 5 immigrant and seamen's missions, and 4 deaconess institutions, with an aggregate value of property and endowment amounting to $3,250,000.

DISTRICT OF COLUMBIA.

—The first annual meeting of the Luther League of the District of Columbia, held in Zion's Church, Washington, on the evening of September 24, was an enthusiastic gathering of Lutherans of the Capital City. The religious services commenced at 8 o'clock with the vesper service, conducted by Rev. J. L. Frantz, followed by scripture reading and prayer by Rev. I. O. Baker. After an anthem by the choir of Zion's Church and a solo by Miss Florence Noack, Rev. C. F. Bergner, the pastor of Zion's Church, with a few appropriate remarks introduced the speaker of the evening, the Rev. Dr. Wm. J. Miller, of Greensburg, Pa.

Dr. Miller, in eloquent and forceful language referred to the great work which the Lutheran Church has accomplished in the past, and its opportunity and work in the present age, with special reference to the part which the Luther League has in this work. His words were full of encouragement, fervor and inspiration for more devoted and energetic work by our young people in the extension and upbuilding of Christ's kingdom.

Following Dr. Miller's address, Rev. Bergner made the announcements, an offering was taken, and a cornet duet rendered by Misses Grace Beelman and Jeanette Baker. The services were then closed by singing the Luther League Rally Hymn, prayer, and the benediction.

A brief business session of the League was held in the Sunday School rooms half an hour before the religious services commenced, at which some routine business was transacted, reports heard, and the following officers elected for the ensuing year: President, Harry R. Fellinger; first vice president, George R. Huttel; second vice president, Miss Dorothea Lustig; secretary, Harvey A. Benner; treasurer, George Koehler; corresponding secretary, D. N. Klapp.

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Springfield District.

—The Christian Endeavor Society of the First Church, Springfield, was recently reorganized as a Luther League. The League has begun the study of the Topics.

—A new District Luther League, comprising Swedish Young People's Societies in Northwestern Pennsylvania and Northeastern Ohio, was formed recently at Ashtabula. Rev. C. E. Forsberg, pastor of Bethany Church, Erie, was elected president. The next meeting will be held at Erie.

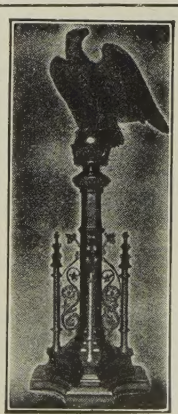
OREGON-WASHINGTON

—The Dorcas Society of the First Swedish Lutheran Church, of Astoria, Ore., is preparing to bring a large delegation to the next meeting of the Columbia District Luther League, which convenes at Vancouver, October 22-23-24.

—The Luther League of Zion Church, The Dalles, Ore., gave a reception to a delegation of tourists from Portland and Vancouver, on Thursday evening, the 12th of September. Features were music and addresses by Rev. Paul L. Kunzmann, of Philadelphia, Pa., and the local pastor, Rev. M. E. Boulton.

—Mr. John C. Walling, of Seattle, Wash., president of the Oregon and Washington Bi-State Luther League, is contemplating a visit to California in November.

—Rev. H. A. W. Yung has resigned the pastorate of Holy Trinity, Seattle, Wash. It is hoped by Leaguers that he will not leave the Coast, for he has been one of the League's most active supporters.



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The October Juniors

FOR THIS DEPARTMENT ADDRESS REV. C. ELVIN HAUPT, D.D., LANCASTER CITY, PA.

THE MONTH.—There is perhaps no month in all the year that ought to be dearer to our Lutheran sons and daughters than sturdy October. Others may prize its days on account of the brilliance of their sunrises and sunsets, or the fine temperature of the delightful weather, or the ever-changing beauty of the scenery along the hillsides and streams. But Lutheran lads and lassies love also to think of the October night, when the sound of a hammer broke the silence that brooded within the old oaken church door at Wittenberg, Germany, on the eve of the November month, as it nailed to that door those immortal ninety-five theses from the busy pen of Martin Luther. These tell of the errors against which his earnest soul protested, and against which the entire Protestant world has and will have given its verdict to the end of time. Nor can we forget that the terrors of the bloody thirty years of war ended during the russet month of October, by the signing of the Peace of Westphalia in the year 1648.

Other denominations have a way of celebrating a Children's Day in June, for no special reason save that then the flowers are blooming in great profusion. Why may not we Junior League workers commemorate in October our triumphant history as leaders in the great cause of restoration of the true Church to its place in the world? There is no better time to associate the thoughts of Reformation and Church extension than during the harvest home month of October.

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At what is your League aiming?

Does your League know what is meant by Inner Mission Work?

Fifty Pennsylvania Junior Leagues reported a membership of 2,730 this year. Average, 54.

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THE NEW TOPICS FOR JUNIOR LEAGUES.

One of the important announcements of the last issue of the REVIEW was the readiness of the new Topics intended for the coming Leaguers, now among the Junior workers. The first number is of the exact size of the former Senior issues and contains the thirteen Topics intended for the first quarter of a year. The type is clear and pretty, and the paper of good quality.

Everything connected with these new Topics has been made as attractive as possible. The Topics are discussed by careful writers from many parts of the Church, each concentrating his strength upon but one subject. This varies the treatment greatly. There are also queries in review and a number of suggestive points are added for the Juniors to talk about or writer about. The Topic opens with a well chosen "Golden Text" and there is a suitable Scripture reading.

The Topics are not dated, and they may be thus taken up at any time, by various Leagues and Societies. The booklets are to appear quarterly, in September, December, March and June. The prices are given as follows: Single copies, 10 cents a year; 50 copies, one year, $3; 100 copies, one year, $6; 50 copies of one number, $1; 100 copies of one number, $2.

They may be obtained of the LUTHER LEAGUE REVIEW, P. O. Box 876, New York City, at any time, or at 131 Liberty street.

The subjects treated in the first booklet are: Our Lord, God; Duty; Creation; The Holy Bible; Vice and Virtue; Adam and Eve; Worship; Righteous Abel; Truth; Jesus; Noah's Ark; The Holy Spirit; The Babel Tower.

It will be seen from this that the courses will include matters that are spiritual, moral, historical, biographical and practical. In the little after-talks that may arise a number of ideas may be brought to notice.

The committee having the compilation in charge consists of Rev. Jerome M. Guss, of Etna, Pa.; Miss Anna M. Landis, of Jeannette, Pa.; Miss Emma E. Mast, of Zanesville, Ohio, and Rev. Dr. C. Elvin Haupt, of Lancaster, Pa., chairman.

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